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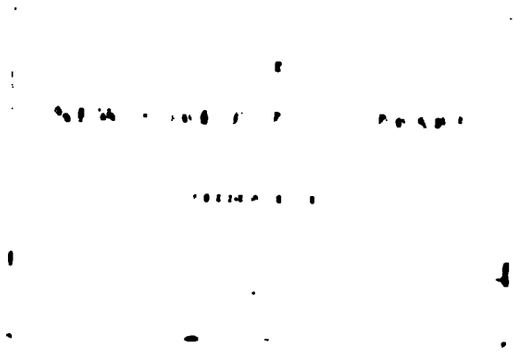
LIFE OF
MARY BAKER EDDY



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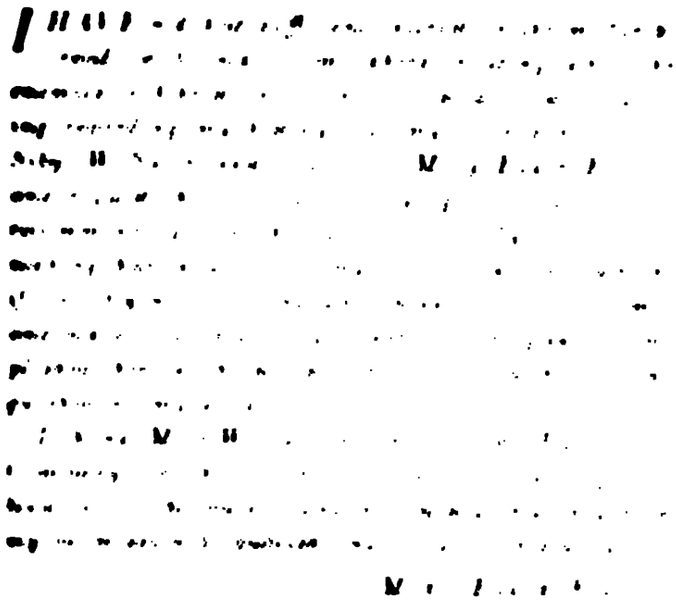
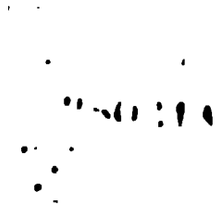
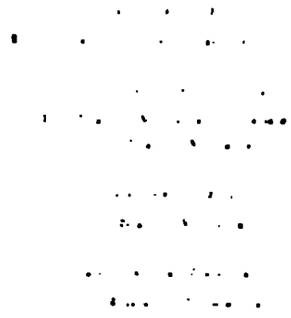






/

[illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible]

was my mother's youngest sister. She [illegible] was always a beloved visitor in our home. We corresponded for several years when I was a college [illegible] correspondence ceased with my regret. I have always admired my cousin's character and devotion to good works. Her brother Albert was one of the finest lawyers of New Hampshire. But Mary was deemed the most remarkable member of her family. She has always held a sacred place in my heart. It gives me great pleasure to feel that [illegible] is always [illegible]

H. H. Tuttle

[redacted]

her years. She had seen him leave for a range of a large denomination and now with what impatience she watched with face pressed against the pane for his first return home.

When he finally came he caught her up, the four little girl of nine, and set her down inside on his shoulder to ride it through the house.

"Mother," he said, "Mary is as beautiful as an angel."

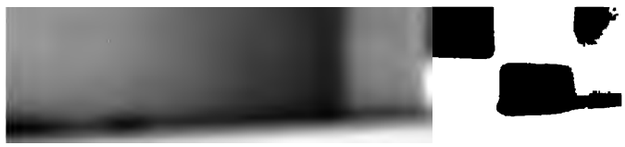
"Well, my son," said the good mother, "she is as gentle and sweet tempered as one."

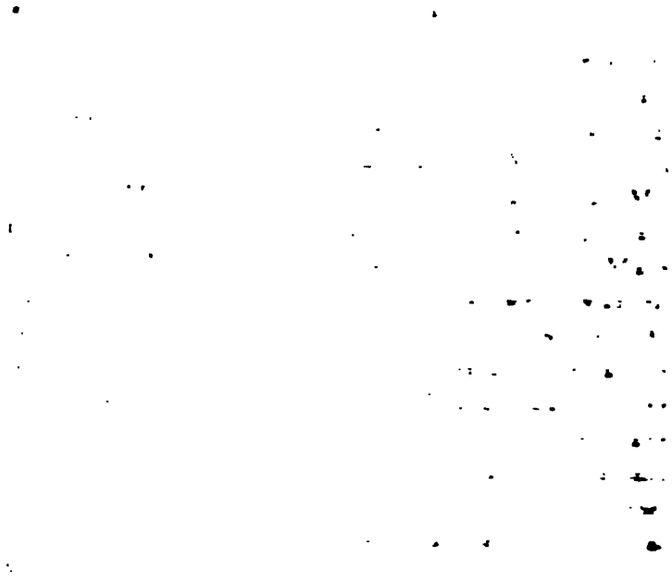
Now little notice to take of the looks was his first question when he had kissed her cheek and stood her half on her feet at his knee. "Have they set you here the lessons again?"

[illegible] with her thus [illegible]

[illegible]

[illegible] with my mother. [illegible]





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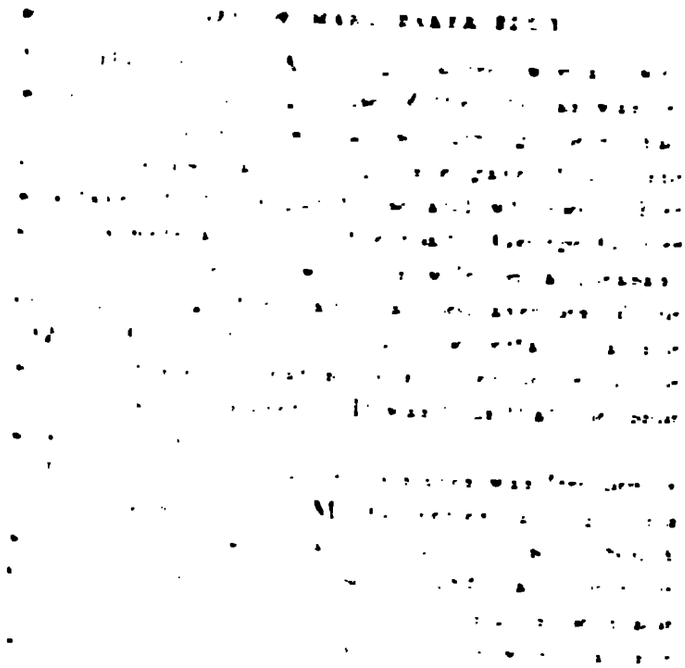
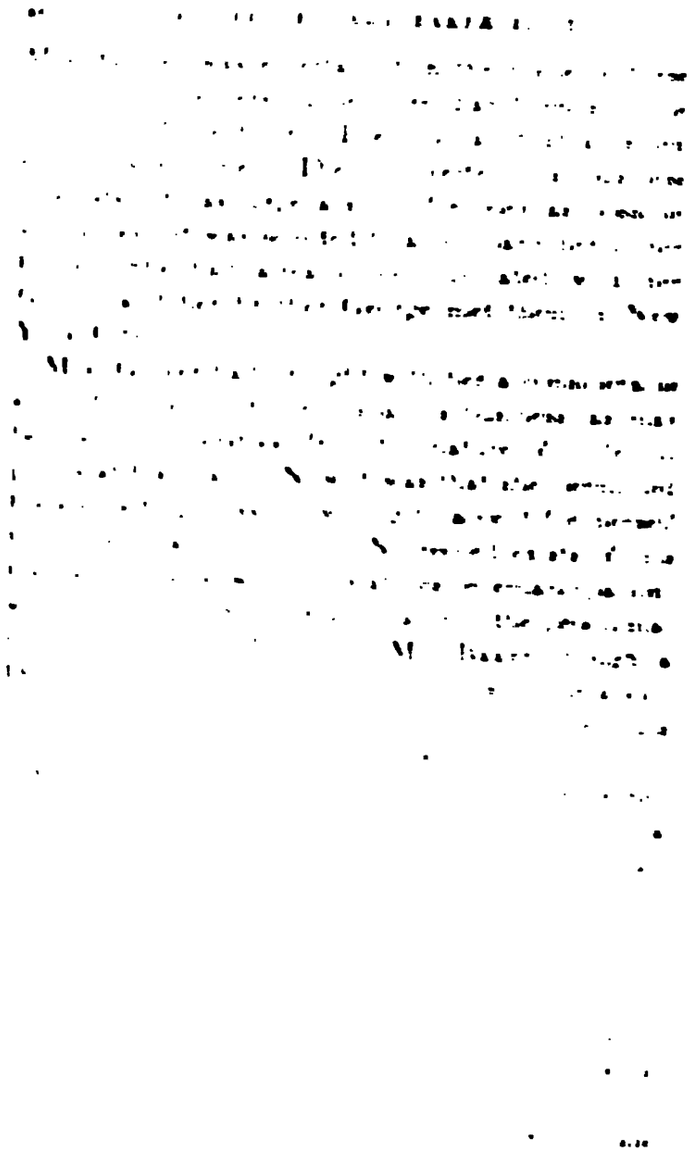
CHAPTER IV

CHANGE AND BEREAVEMENT

MARY HAYES and George Washington Calvert were married two weeks before the Christmas of 1843 at the family seat near Lisbon in Howard County. There was a wedding party and all the relatives of the neighborhood and guests from Baltimore and even Boston attended. Morning found the greater part of the merry dancing company still there, feasting and merriment. Mary Hayes was a beautiful young woman at this wedding and the center of attention. Everyone felt that all were very fortunate in the match. Nobody was there from





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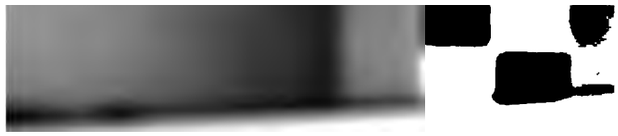
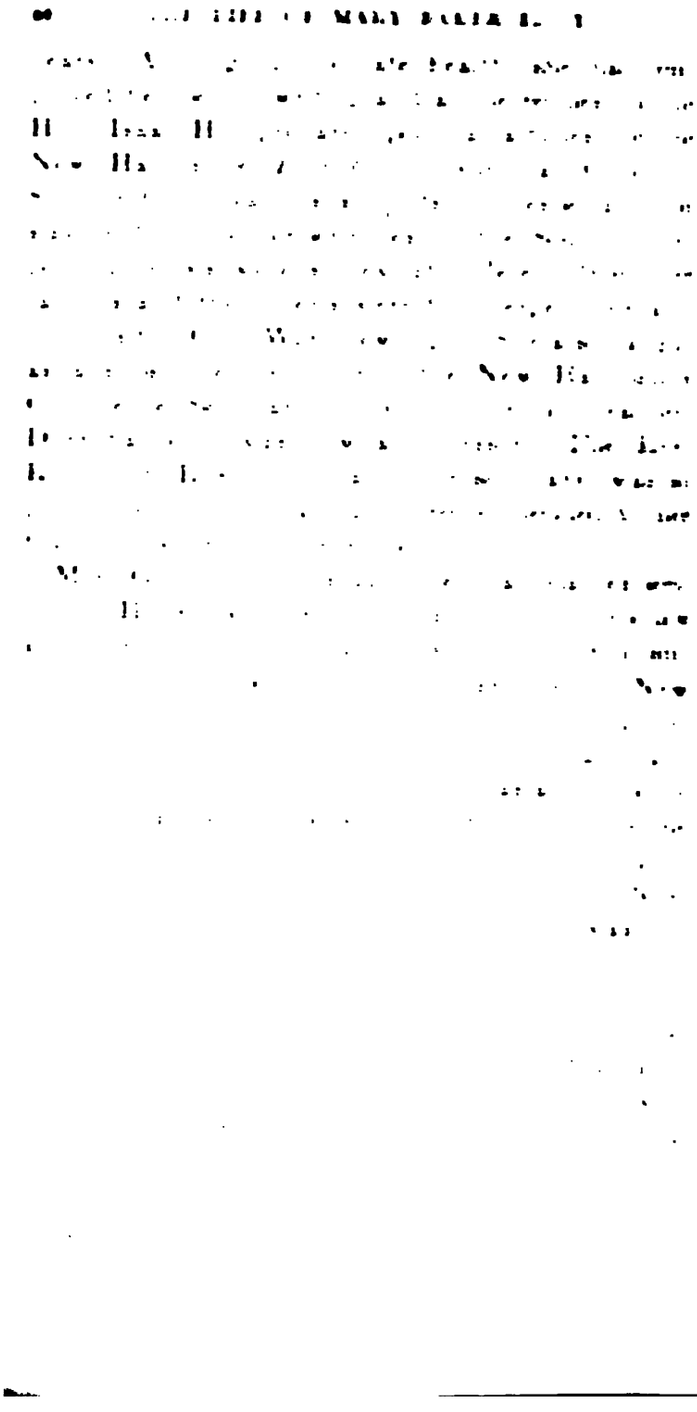
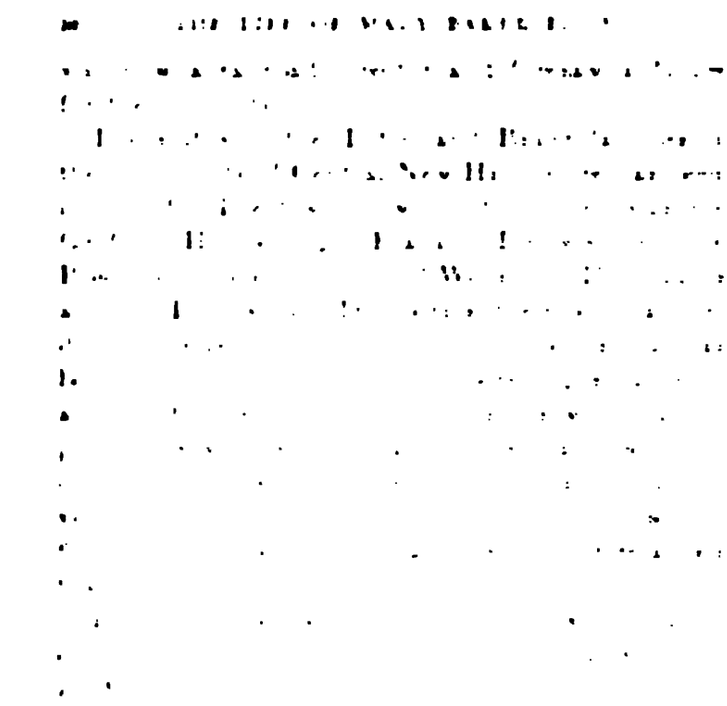


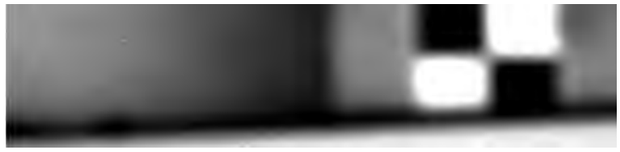


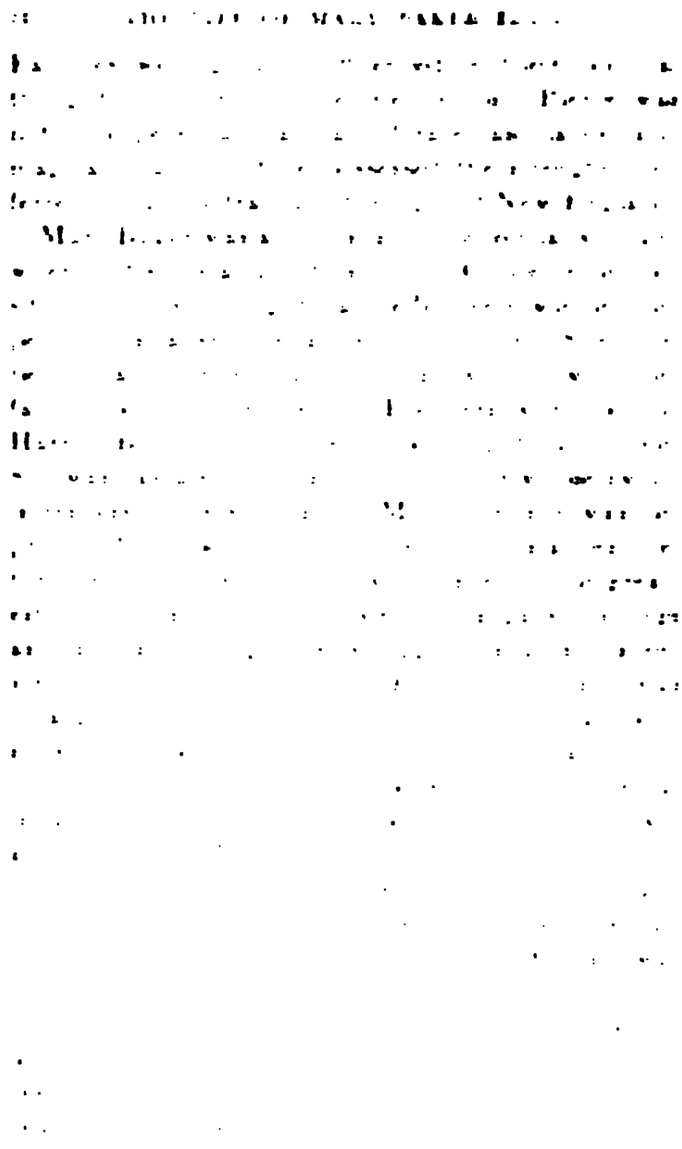
Mary did not give up until the very last hour. She knelt by his bed all night before they took her child and prayed for a vision of relief for a way to be shown that she might not have to yield to the demand to let him go. But in the end she helped to dress him and pack his little things, weeping over each garment she folded away. She took his arms from around her neck and, as she thought, her heart when she gave him into the arms of Madam Sanborn.

[illegible] a few short years separated Mary Baker from [illegible] and now. What wonder that at this period she was subject to [illegible] and that in later years when recovering [illegible]

[illegible]







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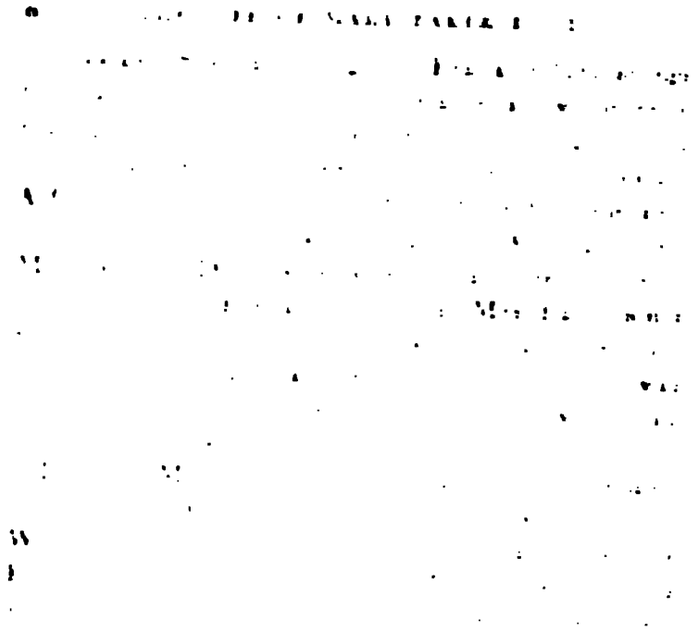
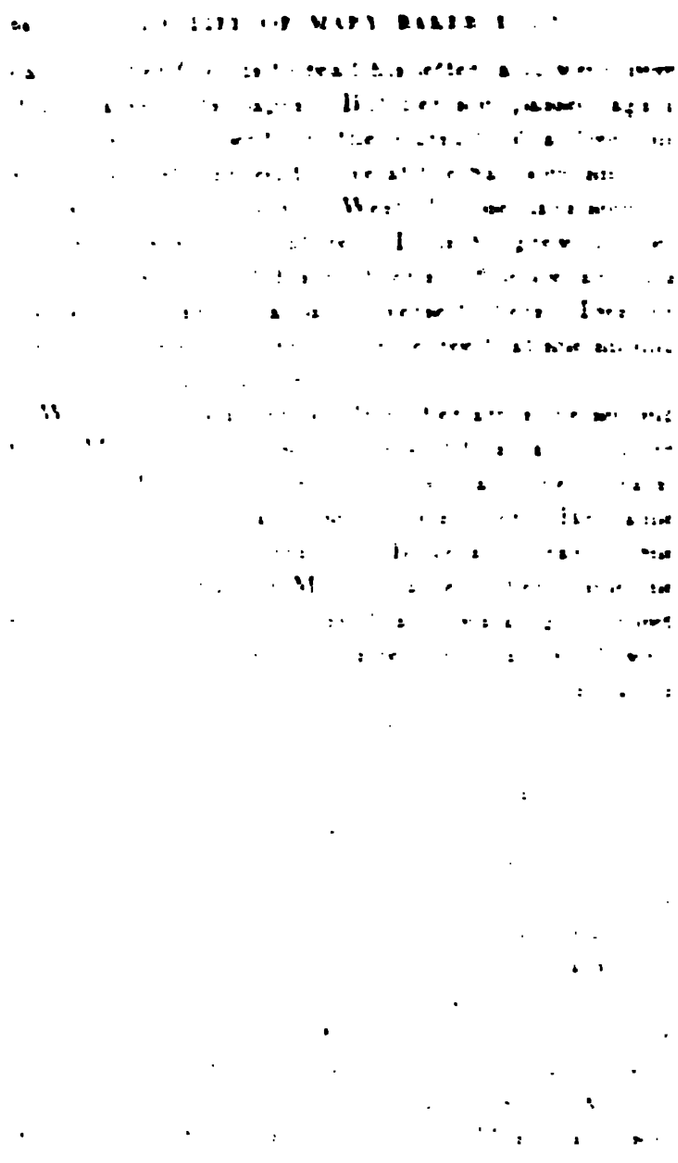




mistress. Abigail held her sister in her arms and strove to comfort her. And well she might. She who managed with such executive ability all her affairs had managed but indifferently in arranging this marriage.

[illegible]

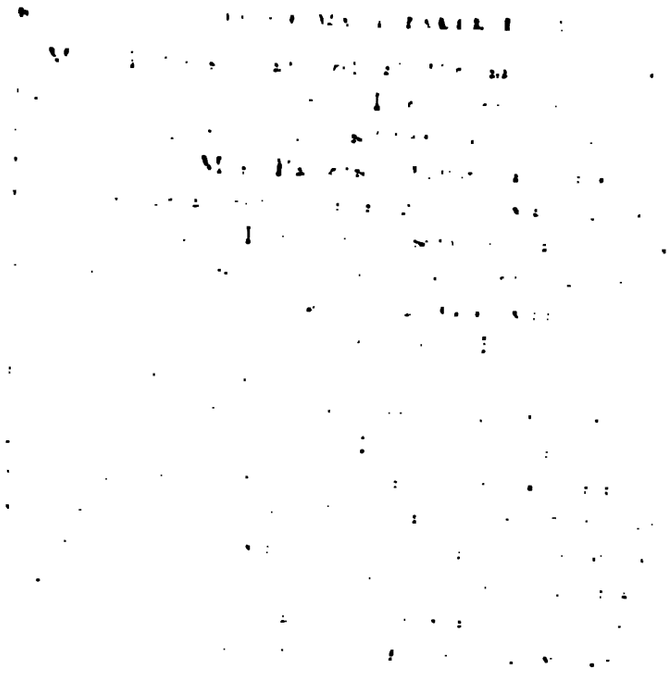
his real experiences from his public exercises because of their sacredness if it were not likely that by pain and prayer, rather than by amusement, he had learned the power of healing. This was a particularly consistent speculation, for from her childhood, from the days of her studying with her brother and later with her pastor, she had been taught to look for a law of cause and effect. Now here was a case healing she reflected, and there must be a law to govern the cause. Moreover it was natural to her to take the religious view that this law was once understood through revelation and to credit Quimby with having received the revelation. She was a sincere Christian and believed healing without medicine must be done by God.

What it was the law she sought for. It was not enough for her that here and there a miracle of purity might be performed by those who gave their lives [illegible] to understand [illegible] [illegible] [illegible]

phy and that she wished to come to him to study and be healed

She now began to make preparations to visit Quimby She requested her sister to come to her and and her sister responded She rose from her sick bed and started on the journey though she accomplished it in a somewhat circuitous route Mrs Patterson discussed with love her friend and long faithful Her household goods were packed up and sent to Lisbon and she returned with Abigail to her home On the way to Lisbon she explained to her sister her wish to visit Phineas P Quimby but Abigail demurred She said Quimby was a mesmerist and Spiritualist a quack scientist who had traveled around New England with a youth giving exhibitions in hypnotism

Mrs Mary she said How can you dream to visit such a charlatan with your sound good sense [illegible]



CHAPTER VII

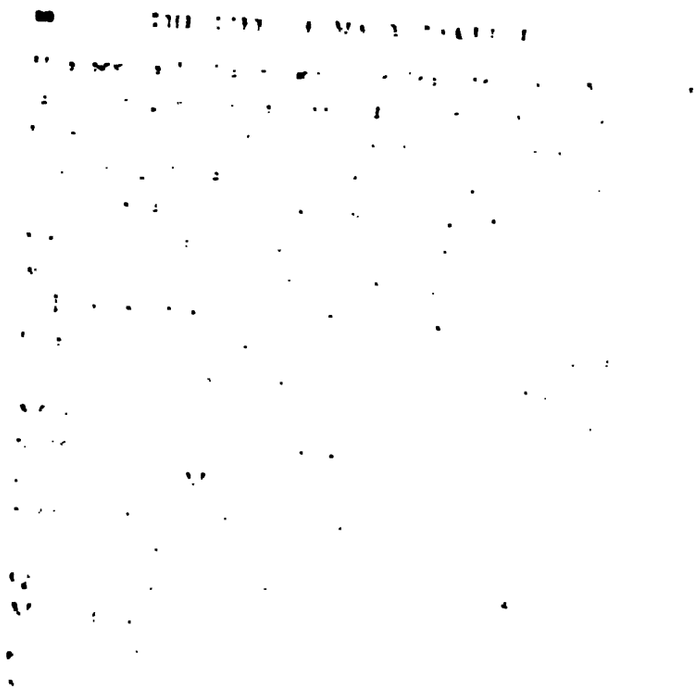
THE ANTIMELODIC OF A HYPNOTIST

IN order to understand what sort of meeting it was which took place between the emancipated sufferer and invalid Mary Baker, and the mesmeric healer Thomas Quimby, at the International Hotel in Portland Maine in October 1862 it is necessary to survey briefly the latter's life and work up to that period

Quimby was the son of a poor blacksmith and was apprenticed as a lad to a clock maker He had an unhappy and grew up illiterate but industrious and honest He made with his own hands hundreds of clocks and having his interest thus awakened in [illegible] with mechanisms and [illegible] [illegible]

had on the back of the neck became a touchstone of his suggestion. He ... the hands of the patients and otherwise manipulated their bodies, believing in his personal magnetism as the important part of the curative agency.

In reviewing the work of these years he found that he took their troubles upon himself and in consequence ... how he had to go into his garden and ... exhausted ... to his workshop and ... must ... [illegible] ... and ... [illegible] ... home ... [illegible] ... [illegible] ... [illegible]



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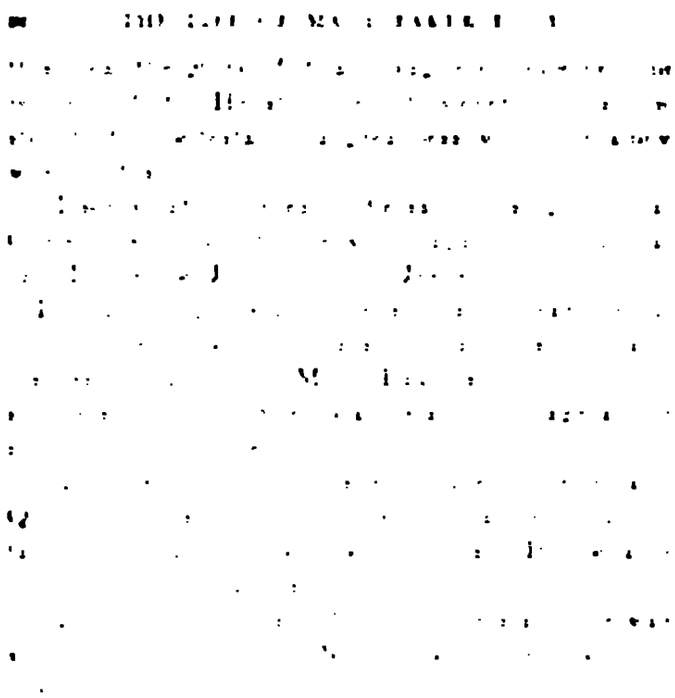


quickly took up this idea of God as the great [illegible] and Quimby in a sense became His representative. When Quimby, "condemning his identity," would visit them in waking hours of the night or when they had returned to their homes it was to them the shadow of the Almighty. Thus [illegible] was more absolute than anything Quimby had hitherto dreamed of. It quite apparently [illegible] as a servant as a healer. Though he accepted the idea of God as the healer from Mary Baker he reversed it and made of the Supreme Being a servitude.

[illegible]

retrospective there is still another reason advanced. This reason, too, is given only by implication, but it is a matter of commendation rather than the former. The second reason is the distress of Thomas Quimby for which he was in no way to blame, but which, as has been shown, prevented his accompanying anything in the way of literature.

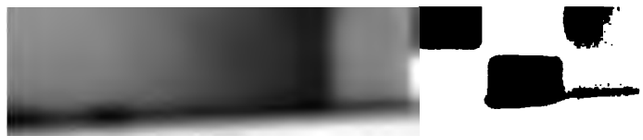
[illegible]

CHAPTER IX

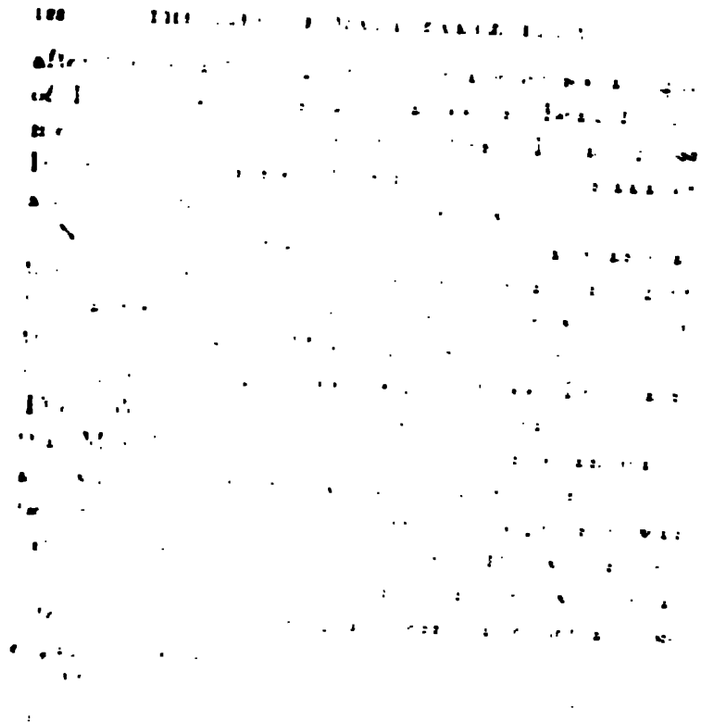
MESMERISM TRIUMPHANT

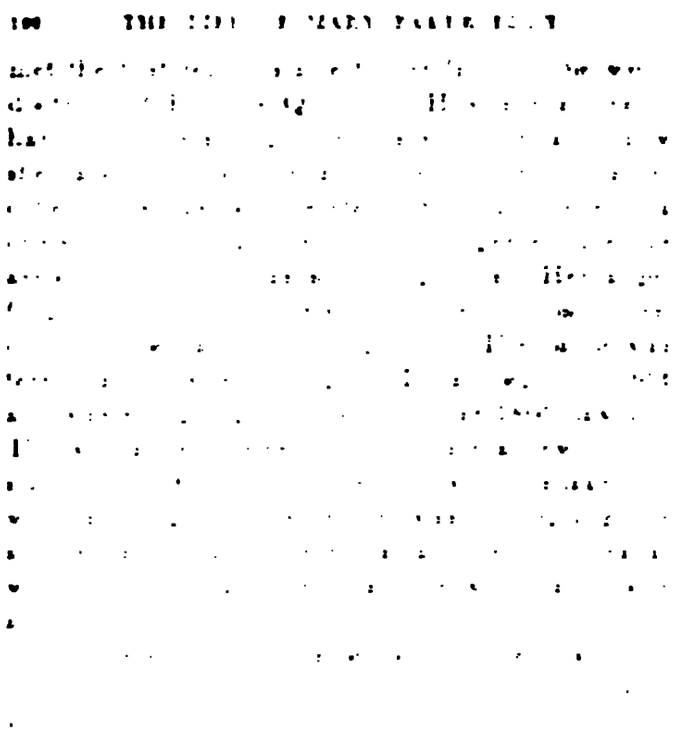
BELIEVING somewhat in Quimby as a powerful sage and saintly man, Mrs Patterson, to the astonishment of her family, returned to Tilton a well woman. Before leaving Portland she ascended to the dome of the city hall by a stairway of one hundred and eighty two steps to symbolize her complete recovery from spinal weakness. Attributing her well being entirely to Quimby and asserting that he was not a spiritualist or a mesmerist she wrote two articles for the Press of Portland, giving him the honour of her cure and revealing a gratitude so heartfelt and sincere that the most cynical must have admitted her genuineness. In one article she said she could not [illegible] as there was nothing the great [illegible]

[illegible] Quimby [illegible] that he [illegible] and that he [illegible] spiritualism [illegible] magnetism and to [illegible] the faith of Mary Baker [illegible] what was [illegible] and [illegible] Quimby [illegible] the [illegible] Portland [illegible] having her articles [illegible] caught



indulgence in amusement during a rather long and tedious visit there and in any other manner. Mrs. Eddy with the latest in Spiritualism and how above levity concerning sacred things. It was an effort to displace a low existing mind [illegible] credulity which, failing was turned into a hatred toleration of its limitations. Mrs. [illegible] shortly after her association with Mrs. Patterson took up the study of stenography. She had [illegible] from Mary Baker's [illegible] the [illegible] make her life useful. She was one of the earliest female court reporters in New England. After a business career which netted her a small fortune she settled in Waterville, Maine where she [illegible] property and in [illegible] of her [illegible] for the [illegible] she became a member of the society of mystic adepts of New York or somewhere





dreamed for Watt, natural scientific truth dawned on them, but each must apply himself to make clear his conception through years of careful elucidation and working out to a demonstrable point his scientific statement of principle. Mrs. Eddy writes

My discovery that erring, mortal, mismanaged mind produces all the organisms and actions of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught, as the leading factor in Mind-science.[1]

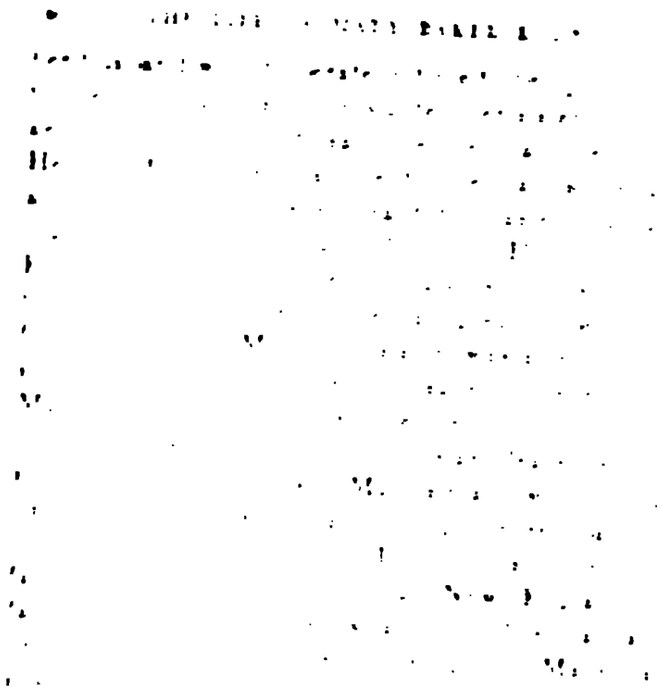
Indeed her thoughts were to work in new channels. She had risen as it were from death. Her friends immediately set up an argument that she was self-deluded, that she ought to be flat upon her back, that she was defying the laws of nature. This clamour of fear had a temporary effect upon her, it bewildered her into some doubt of her ability to maintain her discovery even into some doubt as to its basis in truth. Two weeks after she had risen from her prostration she wrote a letter which was a last backward glance to Quimby and Quimbyism, and yet a letter which asserted the small centre of the change. The letter was written to a former patient of Quimby's for Quimby was now dead. He had died the preceding month and round and upon it she enforcedly placed the barrier between her mind and its own spiritual apprehensions. Her discovery waited for her full comprehension and acknowledgment. Yet she wrote a letter which had it been answered

[1] 'Science and Health', 126

husband that she might go home. This Miss Patterson undertook to do and succeeded in bringing about a complete reconciliation. She even persuaded the husband to forego a plan he had for confining his wife to her apartment for a period of penance, and by such persuasion so induced the man to allow sweetness and light to prevail that his home was thereafter a happy one. This was the second time in her life that she performed the office of peacemaker for a woman who had been party to the desecration of her own home.

The summer months of 1866 were for Mary Baker a time of reconstructing and dedication of her life. Her husband had gone, gone forever. She could no longer in reason contemplate a life with him. He came back to ask forgiveness after the elopement, it was in his nature to do that, for to him there was no finality to the good-will he enjoyed however great his offense. But his wife did not receive him. "The same roof cannot shelter us," she said quietly. "I would come in response to your brave call, but in that case I must go elsewhere." He stood fumbling with his hat upon the doorstep and then passed it upon his head. "Oh what can I do, what can I do, Mary?" he faltered. "Shall I go? Shall I go?"

Dr. Patterson thereafter roamed from town to town in New England seeking from the varied standard of comfort in various communities and homes some resting place for himself wherein he was forbidden because which had at first received him and hence has pursuing where word began to differ with him at last

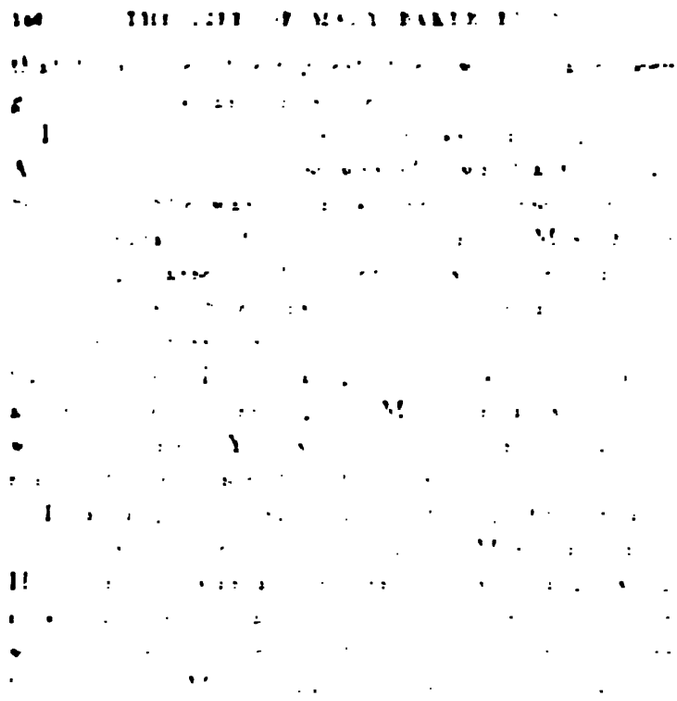


given up family for voluntary poverty, society for the contemplation of a new faith. She will for a time nourish this truth, elucidate it to her own mind with her pen, to her own heart with prayer, and in a decade will begin the work of promulgation.

[illegible] were more devoted than the Phillipses [illegible] Quaker family. Mr. Thomas Phillips was a manufacturer of shoe findings and lived with his family in Bedford street.

Mary Baker was very devoted to this estimable couple who came to be called by the endearing names of "Aunt Thomas" and "Aunt Hannah." Their home became a refuge to her in the summer of 1866 when she did not live with them but boarded with Mr. and Mrs. George D. Clark at Swampscott shore. The Clarks lived in their own home facing [illegible] They were a cultured social family. In their home Mrs. Patterson had solitude when she desired it and a family circle to which she felt the human yearning for sympathetic interest in their lives. [illegible] jewelers and [illegible] of the lodgers were [illegible]

[illegible]



about this business, but I am going to pass this and keep my word.

The boy actually forgot the fever and when the attention was turned to the finger it was found to be well. This strange result made an impression on the family. No one quite knew what to say and they were all ready to accept the healing of a mere finger as a miracle.

"But it is not a miracle," said Mary Baker. "Now we shall see if it has been a miracle or a withered arm. It is natural. All life rights and health are natural."

Mr. [illegible] said there was something in this which he could not understand, and there [illegible] With grave respect to his years [illegible] said a word about [illegible]

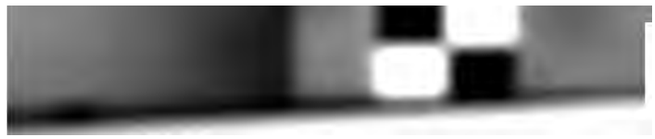
At the dinner hour [illegible]

Interesting Mary Baker was more interesting than ever in her life, with a strange power of impressing the world with the wonder of things which was to grow more and more a part of her. A description of her appearance at this time and of her daily life is afforded through the reminiscences of George Clark, the son of the family in which she was boarding. He says she was a beautiful woman with the complexion of a young girl. Her eyes, having lost the ardor often glowing in her cheeks as she talked, her eyes were deep [illegible] heart and large [illegible] and her hair, falling in a shower of brown curls about her face

[illegible]

often leave the breakfast room with the ladies to talk over the doings of the night before and the nature of the [illegible] Mr mother and Mrs Patterson would occasionally get into a lively argument and both expressed themselves most positively on opposite sides of the question I have never felt out about it for there were both too well used to such divergence of view among their friends Mr mother was always having to defend her views and indeed so was Mrs Patterson They respected each other I may say they had too much affection to quarrel

"But these arguments were highly entertaining to me and I often wondered how persons holding such opposite views could shake hands so amicably over their differences I was a youngster and felt very important for I was going to vote I used to think that when I came into [illegible]



of themselves plain unpleasant the lowest grade of religious existence for the common man will have nothing to do with it. In giving up creed and catechism he could scarcely be expected to come into any touch with the phraseology of Germany. So the question is presented of Puritan churches losing interest and discouragement and presently a large percentage of the members of these churches to form an organized ethical union designed [illegible] values. Yet spiritualism as it is and has long been had generously united the religious creed of the downtrodden of the Puritans. They had been used to the teachings of stern duty and it was in their nature to show themselves capable of spiritual effort. Though often of but ordinary intelligence the artisans and craftsmen and agricultural people of that period had a deep capacity for religion.

[illegible]

concerning her relation to this family. Hiram Crafts was Mrs. Eddy's first pupil. She taught him to return to the Bible to seek its primitive Christianity, the religion which he had lost through misinterpretation, and to receive a mental practitioner to the sick and the suffering. In fact she gave him a profession in which he could earn wages also to live a religious life but to earn his living. For a long period he had a room in Mrs. Eddy's house and made many visits to her.

Crafts had gone to Lynn to work in the factories for the winter, but becoming absorbed with the topic of Mind-science he decided to return to Stoughton to practise it. He invited Mrs. Patterson to go with him and his wife as he was not satisfied with what he had learned and wanted further information and advice as to his new

interesting. She lived there and entered as a guest, for she had made an agreement with Mr. Crafts to guide and tutor him. She also dictated a statement herself to writing. The whole question of the ownership of the textbook and of the publishing business might have been avoided but here. The wandering of the next few years would have been spared but for these inherent traits by which man makes with which shows themselves as greatness and resentment.

Perfectly natural as an exhibition of human nature was the gradual revelation of Mrs. Crafts' state of mind. She resented [illegible] the time of Martha in the household [illegible] for the marketing and housework. Her tasks were not [illegible] heavier than she could [illegible] the presence of a woman in the home who was [illegible]

CHAPTER XII

GERMINATION AND UNFOLDMENT

THERE is no period in the life of Mary Baker so difficult to delineate as the one before us. Its outward aspect might be rapidly sketched, the incidents of the next few years might be related comprehensively in a few pages; but the significance of those years, which is of vast importance, can only be indicated with the most reverent suggestion.

Whether outlining with bold general strokes or working up the picture from the centres of environment with subdued brush touches, how can one hope to convey the idea of a life such as this gathered out of its past [illegible]

[illegible] mental determination. Met with a divine calmness the trials, disasters, persecutions and constant struggling to the law of God.

Thus in her own words we have the secret of her victories in adverse circumstances and conditions with a masterful steadfastness. It was submission to the spiritual sense of things that led to the fulfilment of divine inspiration. She further says:

I had learned that Mind was supreme over the body, and that nothing else was. How it was I saw the spiritual Science of Mind-healing. It was a mystery to me then, as I have since discovered. All Science is a revelation. Its Principle is God, and human reasoning begins lower than the plane of heaven.

I have said that her task was to re-[illegible] the [illegible] that she was [illegible]

inhospitable roof in a deluge of rain falls on an autumn night? It is idle to inquire whether in calm or turbulence the spiritual facts grew clear. But both calm and turbulence were her lot, and sometimes during these years of trial it became clear to her what her mission was and why it was that ceaseless toil and self-renunciation were laid upon her after years of physical suffering and the rendering of almost every natural or human tie of affection.

"It is often asked," Mrs. Eddy has written, "why Christian Science was revealed to me as one humble grace analyzing, uncovering and annihilating the false testimony of the physical senses. Why was this conviction necessary to the right apprehension of the invincible and infinite energies of Truth and Love, as contrasted with the feebleness and foibles of finite mind and material existence.

"The answer is plain. Saint Paul declared that the Law was the schoolmaster, to bring him to Christ. Even so was I led into the means of divine metaphysics through the gospel of suffering, the fellowship of loss, and the cross of Christ. No one else can drain the cup which I have drunk to the dregs as the discoverer and teacher of Christian Science; neither can its impartation be gained without tasting the cup."[1]

Taking up the incidents which formed the setting of this work of preparation and attainment, we find the last for which Lowell lectured and became known. It is spoken more than the rest has value, owing to the severing of the last tie, for Mrs. Eddy

[1] "Retrospection and Introspection," p. 29.

which she had lifted her eyes when a schoolgirl walking in the garden with her pastor, when a young bride leaving home, when a young mother with her babe in her arms, and when coming back from a visit to her own mother's grave.

Her Sandwich Bridge or Tilton were dear to her. Her native soil and natal hours drew her as they must always draw all that is human in the hearts of the least and the greatest. Perhaps her companionship in praise in waiting [illegible] was the brother [illegible] who had returned from [illegible] and now resided there with his wife and child. He had become [illegible]. His great sorrow [illegible] him heart [illegible] that he should [illegible] to [illegible]. But a few months before the death of her mother [illegible] was called away and after the interment in [illegible] returned to what she would have [illegible]

Baker's [illegible] As a matter of fact it was the more alert to [illegible] Mary and her [illegible] Her [illegible] [illegible] came in after years to [illegible] the [illegible] and [illegible] it with resentment.

During the visit with [illegible] [illegible] was [illegible] in her affection [illegible] [illegible] was amazed at the [illegible] and [illegible] [illegible] which she found her [illegible] Mary [illegible] at the [illegible] of the [illegible] was amazed at the [illegible] the [illegible] [illegible] a more [illegible] of [illegible] which her aunt had [illegible] upon her. Moreover she resented a [illegible] which her aunt directed [illegible] [illegible] [illegible]

[illegible] Mrs. Eddy was upon the waters of the river [illegible] made this [illegible] in America a marked experience. Seeking a [illegible] retirement she was forced to endure a [illegible] unpleasant notoriety through the [illegible] of the [illegible] with which she [illegible]

What she was writing at this time [illegible] on the Scriptures setting forth their spiritual interpretation, the basis of the [illegible] and among the fountain-heads of her future [illegible] Of these writings she has said:

If these notes and comments which have never been read by any one but myself were published, there would show that after my discovery of the absolute Science of Mind-healing [illegible] great truths this spiritual Science [illegible] to me until "Science and Health" was written. These same [illegible] are contained [illegible] as waymarks of progress [illegible]

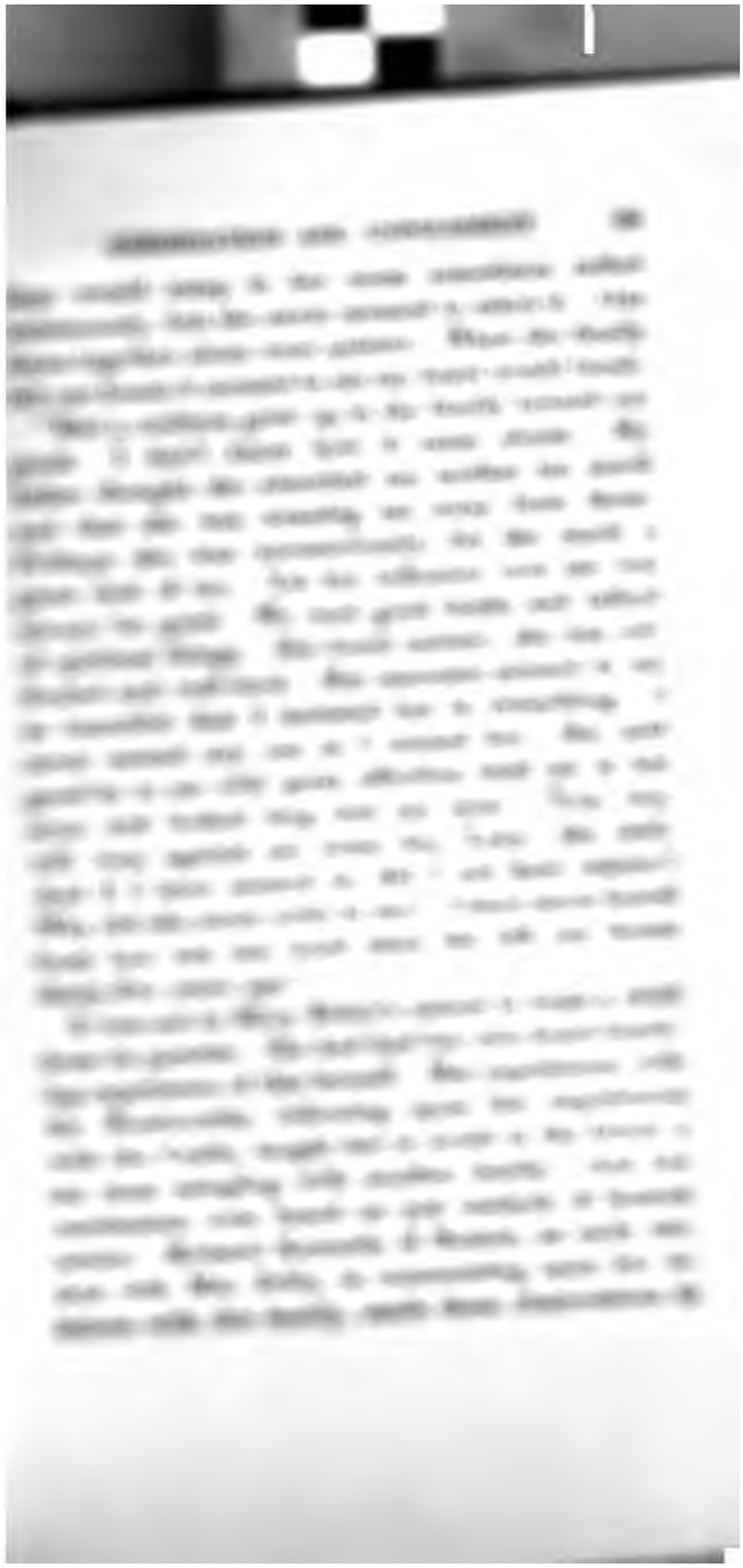
which Whittier pointed of witches sent to Salem to be tried and put to death. A French dragoon or buccaneer across the headstone. Historic old mansion built in the seventeenth century still stood upon the street.

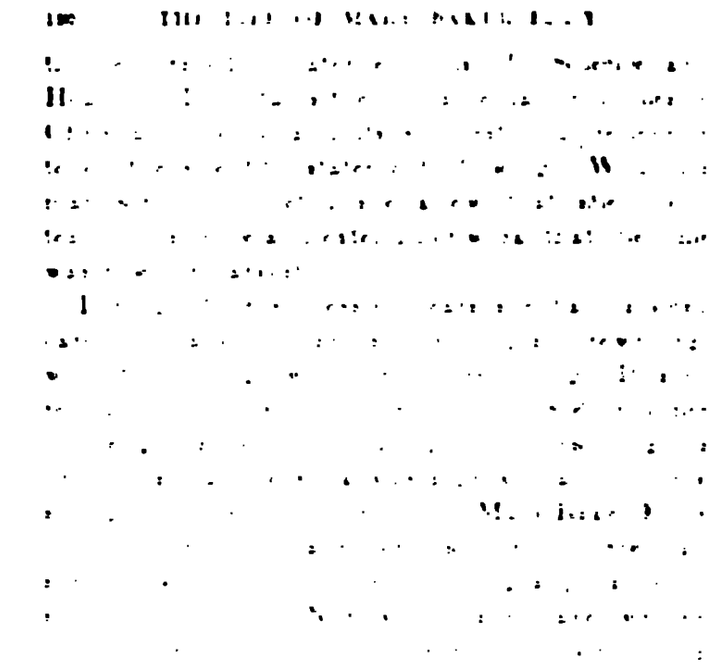
When Samuel Hagar died the townspeople were much surprised that he had made no provision for his daughters. He had not a relative left and a number of years and given his daughters a good education. Miss Sarah Hagar however found it necessary when her father's affairs were settled to teach school for an income and Whittier was one of her committee men. With him she had very pleasant associations. She taught for several terms and then remained at home to be with her sister who was not strong. She opened a small private school in their house which at once added to the street as it made a convenient [illegible]

[illegible]

repeating the request. Mrs. Glover then accepted the invitation, and was a member of the Wentworth household for about two years. This household was composed of father and mother Wentworth and daughter and a married son whose name I cannot recall. The daughter, Miss Wentworth, was a girl of fourteen, the brother Charles a little older, was a high school boy, and the eldest son, Horace, was a young man of twenty-one or twenty-two years of age, happily married and much given to [illegible]

In [illegible] with Mrs. Wentworth's manner appears that she should make her home with them and teach her children. Mary Baker [illegible] entirely [illegible] Mrs. Wentworth was a [illegible] and [illegible] and [illegible] [illegible] [illegible]

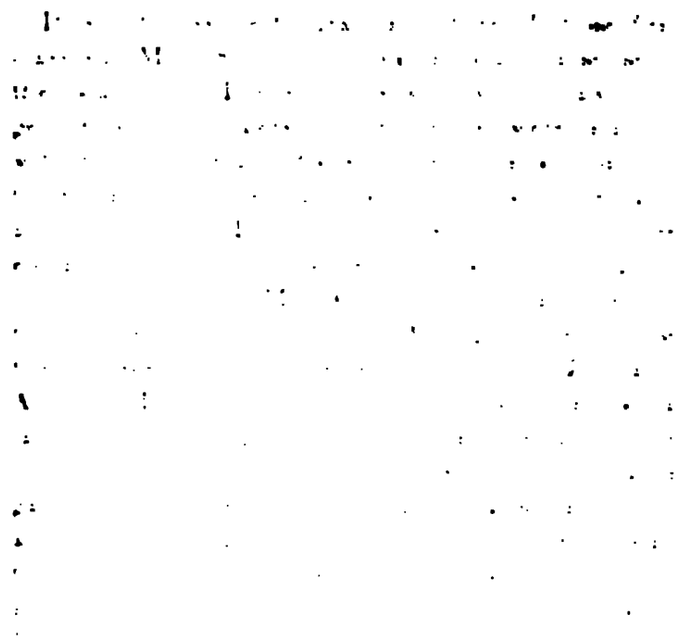




magnetism, that her healing might be clear and definite, then we may believe she was by the same gradual process prepared for the writing of her book. Again it is best to take her own words for a description of the attuning of her faculties. She says:

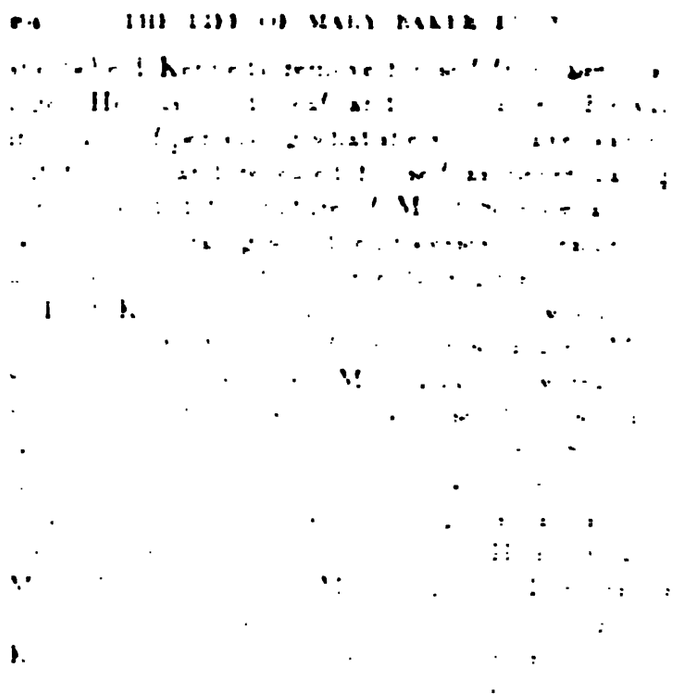
> Naturally, my first jottings were but efforts to express in feeble diction Truth's ultimate. . . . As sweet music ripples in one's first thoughts of it like the brooklet in its meandering midst pebbles and rocks, before the mind can duly express it to the ear, — so the harmony of Divine Science, first broke upon my sense, before gathering experience and confidence to articulate it. Its natural manifestation is beautiful, and euphonious, but its written expression increases in power, and perfection, under the guidance of the great master.[1]

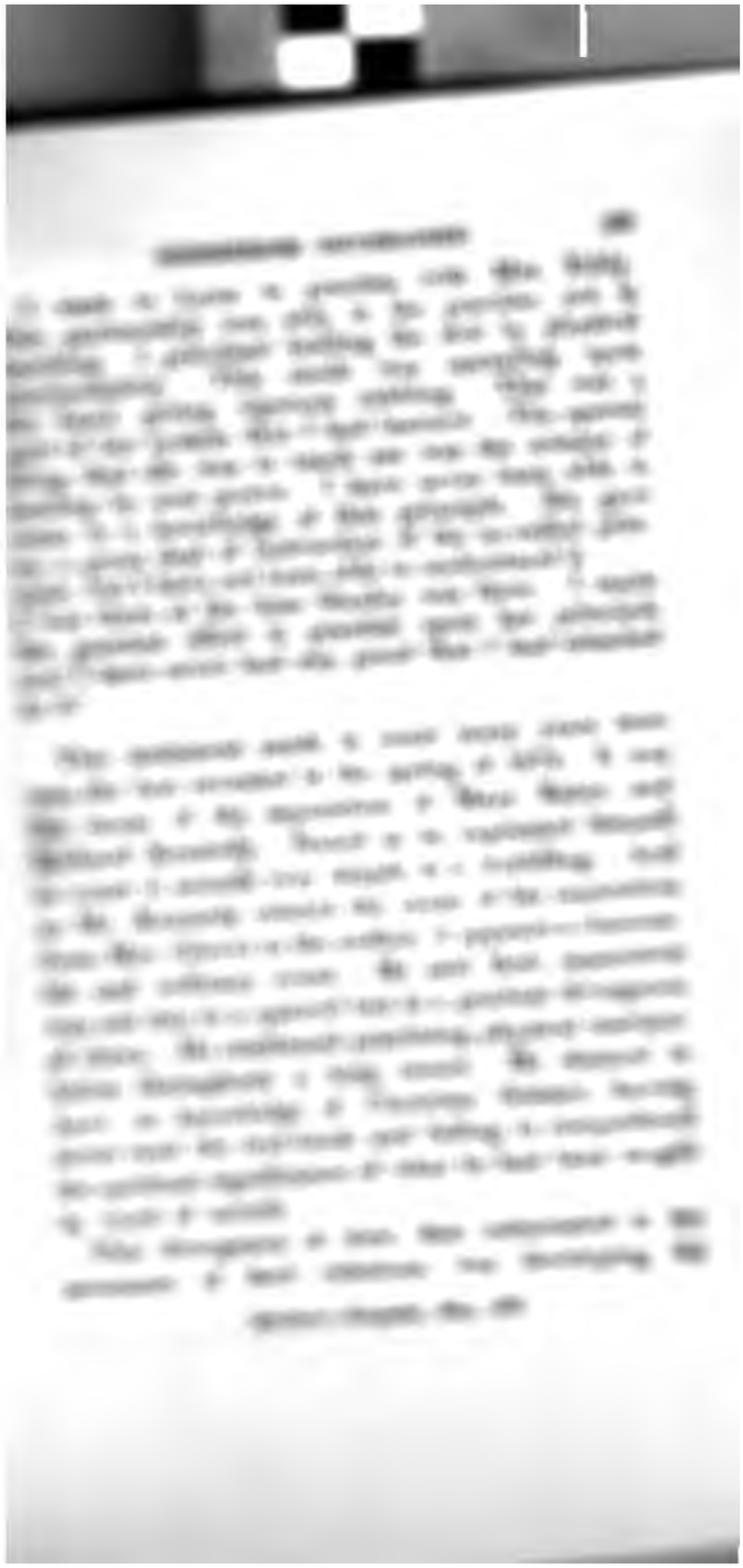
[1] "Retrospection and Introspection," p. 27.



thought he would get out of Mrs. Glover's class in metaphysics. He replied that he didn't think about it at all, that he joined because his sister asked him to. When he actually cured a girl of dropsy as a result of his first grappling with Mind Science, he was so surprised and frightened that he washed his hands of it forever.

It was not by overstating what Mrs. Glover had taught them, but by misstating her teaching, through misapprehension or through wilful distortion, that some of these earlier students became intellectual and subsequently, through chagrin, were entirely estranged from the cause which they had at first so ardently espoused. One of the rebellious students was Charles S. Stanley, brother-in-law of the eminent Tuttle. He was a shoe-worker and a Baptist. The healing of his wife had led him to seek admittance to the class Mrs. Glover was conducting. After some questioning she admitted him, only to find him argumentative, controversial, determined to discuss dogma from the standpoint of a Baptist rather than a Christian. In the class were men and women shoe workers. [illegible] there were Methodists, Universalists and others. His argumentative, Baptist attitude [illegible] had soon stirred [illegible] Christianity. His arguments [illegible] day until Mrs. Glover [illegible] breathing without recognizing the existence of [illegible] Indeed, she [illegible] brotherliness though he seemed to know no more





several months. The schoolmistress, Miss Sarah Magoun, had married and gone to live elsewhere. A new tenant was in the house. Mr. Kennedy's social life in Lynn had prospered through Miss Magoun's introductions. His youth, charm, and affable address had made him happy in the acquisition of some influential acquaintances. And when the day came on which Mrs. Glover and he mutually destroyed their contract he went his way quite content. Looked at from a purely worldly standpoint he had been honorable and had not wronged his teacher.

But Richard Kennedy, as a student, had absorbed a great deal of her time, and as a practitioner he had absorbed a great deal more. This was relatively unimportant, the vital injustice was that he had misrepresented her Science to a large number of patients and was to misrepresent her for many years. Perhaps he had [illegible] as he was [illegible] and [illegible] as the house [illegible] it was as well that [illegible] the girl [illegible]

[illegible] Mary Baker [illegible] a text [illegible] Mrs. Glover [illegible] Mrs. [illegible] had been copyrighted and some [illegible] on the

CHAPTER XIV

THE FIRST EDITION OF SCIENCE AND HEALTH

[illegible] application to her purpose from 1870 to [illegible] was under rigid mind-cultivation [illegible] labor was than it had ever been. Her experience [illegible] Straight and Associates had yielded the [illegible] of Man [illegible] and also certain [illegible] on the Bible. Now the book which she purposed writing was to [illegible] obtain the [illegible] statement of Christian Science. It was the book and nothing but the book which engrossed her. These three years were [illegible] years except for the walks she took [illegible] Boston [illegible] the Back Bay where

in some supreme moment when divine grace lifted her to the consciousness of spiritual being above the waves of time? Even so, she must still return to the city, to the work in hand, and also, to the shock of events.

Most of her students had remained loyal to her and to her teaching. Of these were George Barry, S. P. Bancroft, Dorras Rawson, and Miranda Rice. She lived for a time with Dorras Rawson, and she lived at several boarding-houses until she secured a home of her own. When she left South Commons street, a student, George Barry, took charge of her furnishing. She returned to live for a time with the Clarks where she had resided directly after Dr. Patterson's desertion. George Clark, who supplied the graphic picture of Mrs. Eddy in these days, was a witness for her in her divorce suit brought in Salem in 1873. He said that Mrs. Eddy wanted could [illegible] a bit for her room to be cured and they thought it would [illegible] But when she was [illegible] assault her with her [illegible] the report. He saw the [illegible] when [illegible] Mrs. Eddy [illegible] The [illegible] and her witnesses [illegible] was granted.

George Clark said that Mrs. Eddy [illegible] house and he at one time [illegible] her home [illegible] Broadway street. Her [illegible]

She had nearly completed her book, however, and what she needed was absolute peace and seclusion in order that she might put those important finishing touches to her work which would bring it together, unify it, complete it. Leaning at the window of her room, she gazed down the leafy street, thinking of the dining-room below stairs and its many discordant personalities, the latest gibes of her worldly critics, the latest smiles and glances and expressive shrugs. Was every step of the way of this book to be disputed by such hindrance and intrusion? Leaning there at the window, she breathed a silent prayer for a resting-place.

Lifting her eyes, she saw across the way a little frame house with a sign affixed stating that it was for sale. It was a two story and a half dwelling with a small lawn around it and a shade tree at the corner. It had little bow windows and tiny balconies. Contemplating it, she resolved to own it. It should be the first home of Christian Science where she would complete her book.

This was not an impracticable venture. Mrs. Glover had received for tuition some funds with which she had granted against the possibility of publishing the new book. Her wife had been [illegible] and well pleased. Nothing but the book had kept her from organizing large classes. With her own home her work could move forward with better progress. She confided her plan to her little group of students and certain of them understood the business arrangements. The Boston County register of deeds shows that on March 31, 1875, Frances E. Brown [illegible]

[redacted]

devotion to their teacher, and zeal for their faith created astonishment in Lynn and an unusual amount of gossip. The purple-and-gold sign, "Christian Science Home," which arched the door was the cause of much speculation. It became a common thing for cripples and invalids to go to the house for treatment, and many remarkable cures which Mrs. Eddy performed instantaneously are recorded.

During the summer the little place grew most attractive. The affectionate zeal of her students, many of whom she had healed from serious complaints or diseases and some of whom she had reclaimed from intemperate lives, made her gardens bloom, kept her grass-plot like velvet, and relieved the austerity of her parlor with decoration. Mrs. Glover's hothouses were filled with calla lilies of which she was particularly fond, and when she stood among them trading and caring for them with the sunlight sifting through the leaves of the elm making splashes of green and gold upon her [illegible] gown she made a picture [illegible]

[illegible]

of the chapters, enlarged the explanation in certain passages, curtailed it in others, altered the sequence of sentences, struck out unnecessary illustration to make room for the irresistible enforcement of the declaration of her doctrine, certain critics have said that the original work has disappeared in the book that stands to-day, and a brilliant satirist went so far as to say that "Science and Health" was the product of another mind than Mary Baker Eddy's.

Because of the supreme audacity and unscrupulous wickedness of such an assertion, this first edition is indeed a "precious volume." It holds, like the Grail, that receptacle in which the wine was given to the disciples, the verities of Christian Science. Was ever a book so attacked as this? First, this famous critic declared it absurd; second, that its ideas were not original; third, that "every single detail of it was conceived and performed by another." Witness the three different standpoints of the satirical assailant. First, the book is absurd, the critic could n't understand it, he would "rather sew wood" than to try, for he did not find the work of analyzing it easy. Second, maybe she who claimed to be author did write it, but the ideas are not original, for the great ideas of the book, "the thing back of it," the critic came to see, is "wholly gracious and beautiful, the power, through loving nearness and compassion, to heal fleshly ills and pains and griefs." And he did not see how such an idea could possibly interest the accredited author. He did not see

that from "Science, Science," etc.

own another person's book, and wearing as her own property laurels rightfully belonging to that person — the *real* author of "Science and Health."

Who is this real author who was first, absurd, second, unoriginal; third, an inspired messenger? The real author of every word of the first edition, and every word, phrase, paragraph, and chapter of the very last edition is the one who wrote the limping verses of girlhood, the so-called "Quimby" manuscripts with their confusion of ideas, the statement of the Science of Man, Genesis and Apocalypse, and finally "Science and Health." She was the precocious and nervous girl educated for the most part at home, she was the suffering invalid whose pure religion was tampered with by the mesmeric influence of a hypnotist, she was the poor and devoted Christian, healing without price and distributing her manuscripts to whomsoever would read them, she was the [illegible]

CHAPTER XV

A CONFLICT OF PERSONALITIES

THE house at Broad street was purchased by Mrs. Glover that it might become a refuge from the distraction of fleeting worldly interests encountered in boarding-houses; that it might be a haven of security insuring her against moving from place to place and the intrusion of elements of thought likely to create discord in her little flock of students; in fact it was bought for a home and designed for a center of peace. How shortly it became a storm center, a theater of intense mental disturbance, must be shown; for it was while living in this house that Mary Baker had enough of agitation, through the discord of her early students, the desertions and censure of those she had cherished as friends and intimate aids, the failure of the second edition of her book, the harassment of a series of petty lawsuits and ultimately the revelation of a dastardly plot as ingenuous as it was diabolical, to make her work to brave not only the human but hyena, and to work a new issue of activity.

A great work of premonitions lay before the founder of Christian Science. The twilight of dawn was revealing its elements to her mind, but they did not yet stand forth distinctly. The signs of the future were as yet but vague. Looking backward,

was not a sociologist, a political economist; she was not concerned with those social pessimists whose philosophy was shaped at the universities, and who were insisting upon the religion of democracy. But in her heart of hearts was the seed of truth which was to multiply for the health of her age.

Classes in Christian Science were formed almost immediately after Mrs. Glover was settled in her new home. All during the summer of 1875, in spite of laborious hours spent in her little study under the eaves, she conducted classes, and these were more numerously attended than were those formerly held at South Common street. Though her charge for tuition had been advanced from $100 to $300, Mrs. Glover's income was still meager for the reason that she privately admitted the greater percentage of her students without fee, teaching them gratis that the work might the more rapidly spread. Payment was required from those who were able, and [illegible]

but had access to her manuscripts through another student and copied them, or portions of them, for his private perusal. Leaving Lynn for a three years' sojourn in Southern and Western states, he carried these copies about with him, pondering and studying them. Being awakened to a faith which he but partially grasped, he returned to Lynn and attempted to practise Mind-healing without further acquaintance with the author of the manuscripts.

Mrs. Glover heard of this man and his efforts to practise her doctrine. She smiled at the earnest students who reported the facts to her and sent a messenger to him with a note which read: "Mr. Spofford, I tender you a cordial invitation to join my next class and receive my instructions in healing the sick without medicine, without mystery and without price." So Mr. Spofford became one of those students who, because of his questions, was given the instruction he craved.

[redacted]

[redacted]

The meeting of students which Mr Spofford called together appointed a committee to carry out the will of the meeting and the committee was composed of the three who supposedly stood nearest to the teacher at the time, each one of whom was to participate in one of the petty lawsuits which presently involved the community of students in strife. These students composed for the time a committee harmonious in devotion to the cause and enthusiastic for its furtherance. They drew up the following resolutions

Whereas, in times not long past, the Saviour of healing, new to the age, and far in advance of all other modes, was introduced into the city of Lynn by its discoverer, a certain lady, Mary Baker Glover,

And, whereas, many friends opened the good tidings throughout the place, and love shed the standard of life and truth which had [illegible]

[illegible]

Rice to have a painless delivery of a child. These two students were so devoted to her that they were continually about her house, running each other in service to their teacher. Harry habitually addressed her as "Mother." He inscribed to her these lines of poetry he wrote, of which the following is an example of his state of mind, if not of any particular genius for verse making:

"O, mother mine, God grant I ne'er forget,
Whatever be my grief or what my woe,
The unmeasured, unstinguishable debt
I owe to thee. Just heed my sacred pledge
Ever through the remaining days to be
To thee as faithful as thou wast to me."

The young man queried her garden, went to market for her, carried messages to and from the printer in Boston, and in many ways made himself an efficient and [illegible]

membranous croup, sent a workman who had fallen from the roof of a house and lost the use of his arm. All these cases were cured by Mrs. Glover.

Now the Godfreys were acquainted with Mr. Eddy. They described him to the author as a grave, sweet-tempered man, to whom children were devoted. He was a bachelor living in East Boston, an agent for a sewing-machine concern. He was not in good health and the Godfreys, recounting to him these unusual experiences, impressed upon him the idea of visiting Mrs. Glover.

When Mr. Eddy visited Mary Baker she not only healed him, but advised him to enter a new class she was forming. She read his character and read it aright. He was a man of such gentleness and sweetness that persons knowing him but slightly were often led to think him devoid of the true force of manliness. He was however [illegible]

nothing should compel him to do so. They might try to their utmost, but he would stand faithful to his post.

The talk waged back and forth among the students. Barry was angry, Spofford was offended, the women students who had made desultory efforts to sell the book felt themselves entrapped in the new arrangement. Some of the patients did not like Mr Eddy as well as they had Mr Spofford, some liked him better. And so the palaverers waged for many months. In the midst of the struggle of personalities Mrs Glover quietly married Asa Gilbert Eddy, and the war temporarily ceased. The marriage took place on New Year's Day, 1877. The Unitarian clergyman, the Rev Samuel B Stewart, whose congregation Mrs Glover had formerly attended with Richard Kennedy and Miss Susan Magoun, performed the ceremony.

[redacted]

due him for services extending over five years. His bill of particulars stated his services very minutely. He mentions copying manuscripts, searching for a printer, moving goods from the basement on South Common street, dispensing of some articles at auction and storing others, cleaning up rooms, paying rent for same, withdrawing moneys from the Boston Savings Bank, aiding in buying the house at 8 Broad street, aiding in selecting carpets and furniture, helping to move and putting down carpets, working in the garden. He made storms of fifty cents for fetching up a pail of coal from the cellar, storms for walking out with her in the evening in search of a dwelling. There was nothing that he did not mention on his bill of particulars, even to a pair of boots which he bought for himself with her money. As for the copying, he had done it so badly that her work was useless to her. Mrs. Eddy had taught him, [illegible]

cannot pass over. . . . I will let you hear from me as soon as I can return to prosecute my work on the Book. . . . I am going far away and shall remain until you will do your part and give me some better prospect."[1]

And again she wrote him: "If you conclude not to carry the work forward on the terms named, it will have to go out of edition as I can do no more for it, and I believe this hour is to try my students who think they have the cause at heart and see if it be so. . . . The conditions I have named to you I think are just. . . . Now, dear student, you can work as your teacher has done before you, unselfishly, as you wish to, and gain the reward of such labor. Meantime, you can be fitting yourself for a higher plane of action and its reward."[2]

Mr. Spofford's reply to this earnest solicitation that he should apply himself to pushing the book came in July of that year. He closed out the stock of "Science and Health" which he had received from George Barry and Elizabeth Newhall, and paid over the moneys from the sale of these books, something over $600, to these two students. They had supplied the capital for the first edition as compensation of gratitude to their teacher. They now received all the profits that had accrued as Mrs. Eddy had no agreement with them for a royalty. There was a loss all around in this premature act. Mr. Spofford claimed $500 against the edition for personal expenses, which he could not in such hasty

[1] [illegible]

[2] Ibid.

have been remedied had he withdrawn. But he did not withdraw. He called on her, not to explain his trials and the disadvantages under which he laboured, but to tell her that he intended to remove from her all means for carrying on her work, "for," said he, "you have proven yourself incapable as a leader, and I propose to carry on this work myself and alone."

Thus Spofford did not go quietly and leave Mrs. Eddy to gather up the strands that were broken. He began to practise and to teach in opposition to her and to call upon her students with the object of deflecting them from her to himself as he had threatened he would do.

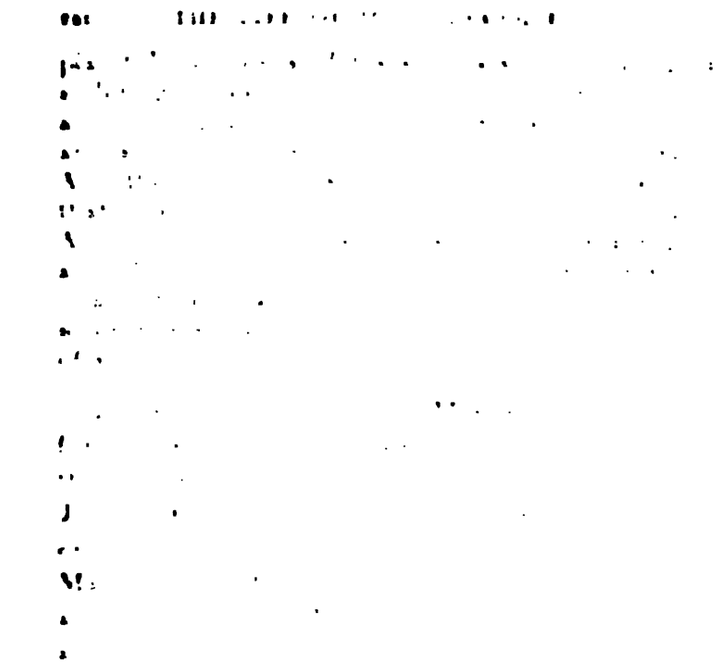
How did Mrs. Eddy meet these trials? It has been stated that she authorised and inspired at her house in Broad street meetings of devoted students who concentrated their thoughts upon individuals, — presumably Kennedy, Spofford, and Barry, — and a formula of mental suggestion was used against them.

Perhaps the charge that Mrs Eddy so instructed her students to gather in a body and exert mentally to do injury to others may be remembered as an example illustrating her statement [illegible] and still charges the spiritual sins with error's own motive and methods." Christian Scientists who were on the committee in its first search have stated that there is absolutely no thing [illegible] in the teaching of Christian Science and that they have never known of a concerted effort of thought being made to bring about any result against an

of matter for evil as well as for good. Now the little handful of struggling neophytes had not learned how to meet this evil and were doubtless more or less frightened at the notion of it.

Some of the students saw in the desertions of Daniel Spofford the operation of malicious animal magnetism,[1] and became much alarmed. Miss Lauretia Brown of Ipswich particularly declared that Mr. Spofford was causing her to suffer a relapse into ill health by calling upon her and suggesting that she was not in health. Miss Dorcas Rawson, who was one of the earliest students, was Miss Brown's teacher and healer. She reported

[1] Malicious Animal Magnetism is a term used in Christian Science, and perhaps it may be proper to define its significance, since it has been largely misapprehended in the public press of late. The word magnetism was first applied to a peculiar attraction of iron ore, so named because it was discovered in the city of Magnesia. Later the word animal was joined to it to define electrical experiments with an animal. This term, animal magnetism, eventually came to include the peculiar influence one person was able to exert over another by physical contact. In this sense animal magnetism is similar, if not identical,



was a student who did that contrary to our advice and judgment and we have the affidavit of the reluctant plaintiff certifying to this fact."[1]

The case directly referred to is "the Ipswich affair," and the plaintiff, Miss Lucretia Brown. Other cases which Arens brought in Mrs. Eddy's name were the suits against Stanley and Tuttle, referred to in a previous chapter, and a suit against Richard Kennedy brought in the municipal court of Suffolk county, Massachusetts, in February, 1878, to collect a promissory note made in 1870. The suit against Stanley and Tuttle resulted unfavorably because the defendants claimed that Mrs. Eddy had first instructed them to manipulate the head, and later instructed them to treat differently, without touching the patient, and they claimed to have been confused and to have received no benefits. In the case of Kennedy, judgment was awarded to Mrs. Eddy's favor. The note for which suit was brought read

In consideration of two years instruction in healing the sick I hereby agree to pay Mary Baker Glover one thousand dollars in quarterly instalments of fifty dollars commencing from this date. February 10:0

Signed Richard Kennedy

In April Arens arranged a suit against Edward Spaulding to collect from him a promissory note for one hundred dollars given [illegible] for unsatisfactory services. Harry a suit against Mrs.

[1] "Science and Health," third edition.

enemies, especially if we have one great object in common? Perhaps we can be united on this, and the result may be that this city will finally be rid of one of the greatest humbugs that ever disgraced her fair face. All this can be accomplished but as I said before, it is necessary to be very cautious, and not let the fact of our communicating together be known, as a friend in the enemy's camp is an advantage not to be overlooked.

This thoroughly detestable letter is so artless in its wickedness as to need no comment. It was without the shadow of a doubt an effort to inveigle Mrs. Eddy into a dishonorable correspondence with its wretched author. Whether or not it was a part of the forthcoming inscrutable conspiracy can only be conjectured. Mrs. Eddy's reply to her erstwhile student was very brief: "We will help you always to do right; but with regard to your proposition to send Dr. Kennedy out of Lynn we recommend that you leave this to God; his sins will find him

of a conspiracy, a conspiracy so well wrought as at first to deceive the grand jury of the Commonwealth of Massachusetts, and, as was afterward found, too intricate to yield its prime mover even under legal scrutiny, and the indictment against Mr. Eddy and Mr. Arens was quashed by the District Attorney, Oliver Stevens. It may be well to state at once that Mr. Spofford had not had a hair of his head harmed, and lived years, still rehearsing the strange features of this strange story which, without explanation, would throw discredit on the blameless life of Mr. Eddy, and by implication on Mrs. Eddy.

When the two innocent men were arrested they were held in three thousand dollars' bail for examination in the municipal court on November 7 for the crime of conspiring to kill Daniel Spofford. The preliminary hearing was held before Judge May. Counsel for the government submitted no argument after the hearing of evidence, but called the attention of the Court to a chain of circumstances established which he believed was strong enough to hold the prisoners. Judge May, after deliberation, declared it his opinion that the case was a very remarkable one, but that he would hold the defendants to appear before the Superior Court at the December hearing and he again fixed the amount of bail which would release them from the necessity of going to prison, at three thousand dollars each.

The case was called before the Superior Court on December 16th and an indictment was found on two counts. The first read: "That Edward J. Arens and Asa G. Eddy of Boston aforesaid, on the

This monstrous charge was thus dismissed without a trial. The men accused were made to appear too insignificant in the world's affairs to warrant a full and clear exoneration. They were let go like guilty culprits who just escaped the sting of the law's lash. Their case is not singular. It is to be deplored that the law does not always make the vindication of a man, entangled in its meshes through the unwarranted suspicions of his enemies or neighbors, so clear and emphatic that he may stand innocent in reputation, unblemished, and without reproach, even as he did before the law laid hands upon him.

What would have happened had the process of law taken its full course? Doubtless the guilty conspirator would have been made to appear. To fasten a crime upon an innocent man is in itself a hideous crime, and by the very *nolle prosse* of this indictment a conspiracy was shown to exist which, had the district attorney of that day felt his whole duty, he would have disentangled by thoroughly sifting the evidence. He had a crime to fit to an individual. He should have gathered all the known details, examined every circumstance however slight. He should not have lost a shred or tatter. For his work was to piece together a fabric of evidence to match a fabric of guilt. The government would have to lay out one man and that man the criminal.

In speaking of a district attorney's delinquencies in the person James W. Osborne, a distinguished attorney of New York City and a former assistant in the district attorney's office, says

may form his own opinion of the nature of the entanglement it is only necessary to tell the main facts of the story.

Mr. Spofford did disappear from Boston in October, 1878, and was absent from his office two weeks. But he disappeared of his own free will and passed the fortnight in the house of the man who claimed to have been hired to kill him. Mr. Spofford told his story in court. He said that a man, introducing himself as James Sargeant and describing himself as a saloon-keeper, had come to him in the early part of the month at his office, 297 Tremont street, Boston. This man first asked him if he knew two men named Miller and Libbey. Being answered in the negative, he said, "Well, they know you and they want to get you put out of the way."

Then he related that these two men had employed him to make away with Spofford. The plan was to get Spofford to take a drive on a lonely road, and in some remote spot to beat him over the head and kill him, then to entangle the body in the reins and cause the horse to run away. Having unfolded this murderous plot, Sargeant acknowledged that he was to get $500 for his services. He told him that he had already received $75 and meant to try to get the rest. But Sargeant declared he had no desire to risk his own life in such a business, although apparently suffering no qualms from any criminal motive. He further stated that he had already been to a police detective, Hiram C. Pinkham, and asked him to watch the case.

Mr. Spofford said that he himself communicated

man, Sargeant, had been employed by some one as an actor in a farce rather than a tragedy.

At the preliminary hearing in the municipal court of Boston there was a strange assemblage of witnesses brought to swear against the liberty of the teacher of moral science, Mr Eddy, and his student, Edward Arens. The two men who had been summarily arrested and haled to court were astounded to behold Daniel Spofford in such a company. Besides Sargeant, the ashcan keeper of Salisbury street, there were his sister, who kept a house of ill fame at 7 Hawkes street, and several women inmates of this house; also George Collier, Sargeant's accomplice, who was under bonds awaiting trial on some charge of evil design of his own. Jessie MacDonald, a discharged servant from Mrs Eddy's household, and the detectives employed on the case, Hollis C. Pinkham and Chase Philbrick, were of the company.

[illegible]

peremptory dismissal of the case, but remained active in the defense of her husband's honor, until every charge was privately examined and affidavits secured covering every point. In these affidavits she was singularly fortunate in receiving the confession of the accomplice Collier which promised to clear up the entire matter had the *nolle prosse* not been entered. Shortly after the police court hearing, this man wrote the following badly spelled letter now among Mrs. Eddy's bequeathed papers.

To Dr. Asa G. Eddy and E. J. Arens, — Feeling that you have been greatly ingured by faulse charges and knowing thair is no truth in my statements that you attempted to hire Sargeant to kill Daniel Spofford, and wishing to retract as far as possible all things I have sed to your ingury, I now say that thair is no truth whatever in the statement that I saw you meet Sargeant at East Cambridge or any other place and pay or offer to pay him any money; that I never herd a conversation between you and Sargeant as testified to by me. Whether Daniel Spofford has anything to do with Sargeant I do not know. All I know is that the story I told on the stand is holy faulse and was got up by Sargeant

George A Collier

This letter led Mrs Eddy to inquire out the man Collier and persuade him to make an affidavit before a justice in Lawrence December 17, 1873 His sworn statement is as follows

I George A Collier do on oath depose and say of my own free will and in order to expose the man who has tried to injure Dr Asa G Eddy and his

Highlands. That he arrived home at the hour stated does not rest on Mrs. Eddy's statement alone but is attested by Miranda R. Rice under oath, who was at 8 Broad street with Mrs. Eddy, waiting to hear particulars from Mr. Eddy of his new claim.

As to the detective's testimony that he had seen Sargeant at Mr. Eddy's door, Mrs. Eddy wrote at the time:

> The only time this man Sargeant came to our threshold, to our knowledge, was the day the detective came to arrest Mr. Eddy; he preceded the detective a few minutes and had just been ordered from the door by Mr. Eddy because of his impertinent remarks, when the detective who had him in attendance rang at the front door and himself admitted Sargeant into the house.

Though the state removed the detective, and Sargeant and Collier subsequently went to jail on other charges, this case, which was built up on perjuries and which collapsed without a hearing on the [illegible] had great [illegible] in it and it should have been made to appear. Mrs. Eddy never left [illegible] charge responsible for [illegible] and causing him to appear at the bar of justice in the company of thieves and women of ill repute. It must she believed have been for an [illegible] a charge which it was never in his heart to originate. But she did point out [illegible] one who had motive and character for the [illegible] of the dastardly intrigue.

task. Mrs. Eddy had already made an amazing gift to her time which might well be deemed a sufficient work for any one individual to have perfected. In her treatise, "Science and Health," she had given to the world a new conception of the nature of the Supreme Being and His habitual government of the universe. But having received a spiritual revelation, and having formulated this revelation into a treatise, Mrs. Eddy now apprehended that there existed a socially diffused sense throughout the world that a new age of reasoning was to appear with the dawn of the twentieth century. In apprehending this she realized a fresh work which was laid upon her, the work of bringing into the full glare of the world's thought a spiritualized realization of the Christain faith.

What then were the tasks of the hour? An effective church organization was the crying need. After that Mrs. Eddy foresaw the necessity of establishing a college of instruction which would serve as a strong center of propaganda. Her book must have a third edition and this edition must be effectively circulated. Teachers and practitioners must be sent forth. It was a great work which unfolded itself in her mind in the very face of the contrary to disheaven her in Lynn directed at her through the persons of her husband and students.

During the summer of 1879 Mrs. Eddy had consented to carry her work into Boston. She first gave lectures on Sunday afternoons in the Chestnut Avenue Baptist church, and later lectured in the Parker Fraternity building on Appleton street.

Mr. and Mrs. Eddy lived a tranquil domestic existence. Their union was based on affection and mutual esteem. Their housekeeping was ideally simple and harmonious. Perfect orderliness, exquisite cleanliness, and gentle social courtesy were Mrs. Eddy's marked characteristics, while calm, upright, steadfast, a continual support and protection to his wife, Mr. Eddy has been likened to the late President McKinley in his individual traits.

A vivid idea of the interior of that home may be gained, which is pleasing to remember when one is tempted to think of it only as a storm-buffeted center, its inmates scandalized, ridiculed, and outraged by hirelings and plotters determined to molest its peace. The exterior of the little house with its balconied portico, its flowers and shade trees has already been described. The first-floor rooms, so long occupied for classes and lectures, were now converted into a charming little parlor and study. Mrs. Eddy received her callers in the first room and did her literary work in the second.

The walls of the reception room were tinted in pleasing gray paper with gold cornice. The windows were hung with white lace draperies looped back over high gilt arms. A crimson carpet covered the floor and the furniture was of heavy walnut. The tables always held vases of flowers, for Mrs. Eddy was devoted to the cultivation of plants in summer and winter, and her success with them was an evidence of her continual love of the beautiful. It is impossible to depict in such meager detail the irresistible charm of Mrs. Eddy's home, a charm which

environment for the religion of love. Her meeting with Mrs. Eddy was typical of many such meetings. She describes it thus:

When the double doors leading into the back parlor were at last opened and I saw her standing there, I was seized with a sense of great gladness which seemed to be imparted by her radiant expression. Mrs. Eddy instantly healed me of every ill that had claimed me. I cannot describe the exhilaration that rushed through my whole being. I was uplifted and felt a sense of buoyancy unspeakable. It was as though a consciousness of purity pervaded Mrs. Eddy and from her imparted itself to me, whereupon I felt as if treading on air to the rhythmic flow of music.

Mrs. Eddy was over fifty years old, but Mrs. Choate describes her as a graceful figure in a violet-colored house-gown finished with lace at the throat and wrists. Her hands were small and expressive, her hair rippled about her face and was dressed high at the back of her well-shaped head. Her cheeks glowed with color and her eyes were clear penetrating like wells of light.

Mrs. Choate was not much over twenty, a young wife and mother who had never been away from home before. Mrs. Eddy called her "dear" and took her into that circle of friends which closely surrounded her. Later Mrs. Choate and her husband came to live across the street. She was much with Mrs. Eddy in and out of the house and her happy spirits often relieved the stress of Mrs. Eddy's arduous days. It was in May that they came to reside

they complained of it and would have had her merrier, more diverted, less contained, and full of far-seeing plans. Because of her persistently maintained superiority to these human instincts some of the students were eventually estranged.

Organization was her word for the hour. It had become in her mind an imperative duty to organize the Christian Science church. A tentative organization had been made. In 1875, it will be remembered, the little band of eight students had pledged themselves to raise money for church services, but their ranks had been broken by rebellion and that organization was disbanded. On July 4, 1876, the Christian Scientist Association was formed to hold the students together for work and occasional meetings. This proved effectual for its purpose for a number of years. Mrs. Eddy now urged the incorporation of a church society. This was accomplished in August, 1879, and a charter, issued August 23, was received from the state. The articles of incorporation stated that the Church of Christ, Scientist, was to be established in Boston, thus fulfilling Mrs. Eddy's prophetic vision.

The members of the new church were twenty-six in number and the organization was made at the home of Mrs. Margaret Dunklee in Charlestown. The first officers and directors were: Mrs. Eddy, president; Margaret Dunklee, treasurer; Edward A. Otis; Miss Theresa Hanson; Arthur True Bancroft; James Ackland; Margaret J. Bailey; Mary Baldwin; Otis Clapp, directors. They elected and ordained Mrs. Eddy pastor after the Congregational

repentance, humility, or prayer. They say that she was cold or indifferent to such topics. These two statements are not consistent, nor is the latter founded on fact. Many of her sermons are included in "Miscellaneous Writings" and are essentially spiritual. Prayer, Mrs. Eddy teaches, is the realization of the omnipresence of God and the aspiration for purity. Silent realization has always been an opening ceremony of her church. As for repentance, she taught the very essence of it, which she declared was the forsaking of sin.

The seeds of rebellion were in the first church organization. The reactionary effect observable in many of the early students was to repeat itself. Kennedy had persisted in the use of mesmerism. Spofford endeavored to wrest the leadership from the church's founder, now Arena conceived the idea of writing a book on the topics he had studied, and for that purpose stole bodily from Mrs. Eddy's writings. He proceeded her to Boston and opened an office not far from where Arena had established himself. Rebellion now broke forth with the latter in a group of students who united out as a body. They prepared the following statement as their reason for so doing:

We, the undersigned, while we acknowledge and appreciate the understanding of Truth imparted to us by our teacher, Mrs. Mary B. G. Eddy, and by Divine Intelligence to persevere with a sense that departure from the straight and narrow road which alone leads to growth in Christian virtues made manifest by frequent exhibitions of temper, love of

jealousy brought themselves to believe, her work would have died in Lynn, and the greatest religious movement of modern times would never have been known. But instead of receiving its death blow from the carefully worded epistle of apology, it was re-baptized and confirmed, and the young church was in reality purged of the worst elements of opposition and encumbrances of ineffectuality which had hampered its growth.

The apology was read at a meeting at the home of Mrs. F. A. Damon of Lynn, in whose parlor the Christian Science church convened in the summer and fall of 1880. Mrs. Eddy, who had attended the meeting unaware of the agitation brewing secession, was entirely unprepared for the epistle. Grieved and astounded, she addressed the meeting in reply. She declared that these deluded students were the victims of that worldly influence which perverted the sense of spiritual things, an influence which the teaching of Christian Science almost invariably aroused in its first encounter with worldly theories, but not to be expected from those who had received Science and culture for years. She pleaded with them to rid themselves of such thoughts by rising above personal malice, prejudice and selfishness, to purge their minds of the carnal spirit which led them to misconstrue her motive and work, and to manifest the high purpose to which they had been called, namely the [illegible] of the sick.

Finding that her appeal did not meet with the response which would have shown the reinstatement of not only the virtues of a temporary deserter,

they would more faithfully obey her instructions in appreciation of her Christian leadership.

Thus Mrs. Eddy preserved the organization of her church and she had already laid the foundation for the college of instruction she purposed to establish in Boston. The Massachusetts Metaphysical College was the name she selected for that institution, which she organized in January, 1881, six months before the struggle in her church. She drew up an agreement with six students to teach pathology, ontology, therapeutics, moral science, metaphysics, and their application to the treatment of diseases, and for these purposes the college organization received a charter from the Commonwealth of Massachusetts. Mrs. Eddy was named president and the six students directors.

To thoroughly understand the force of Mrs. Eddy's character it is only necessary to view the difficulties of the situation in which she was placed when she perfected these two [illegible]

She had been so pressed for money that she had been obliged to go upon her knees and threaten her own flesh she had had to make over the garments she wore to prevent a faultless appearance of good taste to the public she had protected her husband by her own energetic conference with counsel and witnesses to a conspiracy to charge him with murder she had seen her eldest and most trusted [illegible] students plot against her and desert her she had lectured and taught and met all manner of [illegible] the North South and West she had met Mrs. Chase as a precursor to Boston

New Hampshire that many students, among them the family of Ira O. Knapp, were interested in Christian Science. Mr. Knapp became a director of the Mother Church.

Before settling in Boston Mr. and Mrs. Eddy made a visit to Washington and on this occasion Mr. Eddy performed a service of inestimable value for his wife and the cause to which she was dedicated. This was the thorough investigation of the subject of copyrights. Through the labors of her husband, Mrs. Eddy was thoroughly enlightened on this most important matter, important to the security of all her subsequent work. It has been remarked again and again, sometimes critically by those who saw only the worldly advantage of protection to property, again admiringly by those who perceive that every act of Mrs. Eddy's business career was established in amity and adherence to the law, that her copyrights have been iron-clad and infrangible and never neglected. Perhaps to her followers alone the real value of her copyrights is apparent. Their value to Christian Science is that they preserve Christian Science undistorted for the years to come.

The necessity for investigation into this highly abstruse and perplexing subject was made apparent by the perfidy of the student Edward [illegible]. He came here to learn Science imbued with the idea of metaphysical authorship, doubtless possessing letters [illegible] to the same purpose that had been threatened by a former student, namely, to steal the leadership of Christian Science from its

she considers her duty." As for Arena, he dismisses him with this emphatic characterization: "It would require ages and God's mercy to make the ignorant hypocrite who published that pamphlet originate its contents. His pratings are colored by his character; they cannot impart the hue of ethics, but leave his own impress on what he takes."

The federal courts subsequently enjoined Arena not to publish or circulate his pamphlet, and all printed copies were destroyed by order of the court. This did not happen until after Mr. Eddy's death, or until process of law dealt with Arena, as shall be presently recounted. But Arena's perfidy wrought upon Mr. Eddy seriously. He suffered real anguish of mind from it, being far more disturbed than was his wife, for he regarded it as a culmination of bitter attacks upon her work and an exhibition of malicious animal magnetism.

Speaking in a purely human sense, Mr. Eddy resented the unfaithfulness of one whom Mrs. Eddy had taught and trusted very largely with her business affairs. He felt it keenly that one who had gone through such an experience of [illegible] as Arena had suffered gently with him in the Lynn controversy and who had been defended by his wife's faithful energies should now arise himself against the cause. Arena was living in Boston and for from the house on Columbus avenue which Mr. and Mrs. Eddy leased in the spring of 1891. He was too strong and powerful adversely to Christian Science and as yet had not been restrained from circulating his printed writings.

both among her friends and her critics. She desired a diagnosis at which no man or woman could cavil. She did not believe that her husband had cancer, or that his heart was defective, but that he was suffering from suggestion. She believed that a practising physician, trained in natural science, would bear her out in this and thus clinch her own diagnosis. But she was ahead of her age. Experimental psychology had not then made the important discovery that the deadliest poison is a secretion engendered by the working of hatred.[1]

That Mr. Eddy suffered greatly, and that Mrs. Eddy suffered with him in her deep affection and sympathy is vouched for. A student who came

[1] The Washington *Herald* in August, 1907, printed an article description of the experiments of Professor Elmer Gates in his laboratory of psychology and psychurgy. The article was also printed in the Chicago *Tribune*. It states: "Professor Gates has shown the causative character of thinking in a long series of most comprehensive and convincing experiments. He found that change of mental state changed the chemical character of the perspiration. When treated with the same chemical reagent the perspiration of an angry man changed one color that of a man in good condition and so on through the list of emotions each mental state permanently characterizing its own peculiar result. [illegible] experiments were recorded.

"When the records of Professor Gates' subjects were viewed through a tube studded with [illegible] to reproduce the [illegible] [illegible] was exhibited. [illegible] [illegible] appeared on the [illegible] indicating the presence [illegible] were also shown produced by the changed [illegible] [illegible] a change of the mental condition. Gates gave a [illegible] [illegible] [illegible] [illegible] kind of [illegible] produced by [illegible] [illegible] [illegible] Professor Gates undertook to discover the cause of the [illegible] which [illegible] [illegible] [illegible] The most [illegible] [illegible] [illegible] [illegible]

dose of poison, Mrs. Eddy again called Dr. Noyes, this time to perform an autopsy. Dr. Noyes exposed the heart and exhibited the physical organ to Mrs. Eddy, pointing out the valvular difficulty. He found no traces of arsenic whatsoever, no cancer or other disease of the stomach.

In so far then as the surgeon's knife can prove anything, Mr. Eddy died of heart exhaustion. But the surgeon's knife cannot find everything; it cannot find love, for example, in the noblest heart that ever beat; nor can it find hate in the cruelest. Who can with authority deny Mrs. Eddy's statement that poison mentally administered killed her husband? "Not material poison," she declared, "but mesmeric poison."

It may not be the term that natural science would admit, but natural science acknowledges readily that grief, disappointment, and profound depression will cause heart failure. Remembering the virtual charge of wilful attempt to murder [illegible] brought against Mr Eddy and the [illegible] upon his wife whom he loved and [illegible] the unending obstacle and the [illegible] overthrow of the work to which he was [illegible] may be very easily understood why Mrs Eddy declared that her husband was mentally poisoned and in that statement doubtless she was scientifically exact. It should be remembered that this happened in the early days of Christian Science practice and at a time when Mrs Eddy was just awakening to the powerful mental influence of hate. Christian Science presents a doctrine of love which annihilates

CHAPTER XVIII

FOUNDATION WORK IN BOSTON

WITH the death of her husband Mrs. Eddy suffered a severe blow, having lost a devoted co-worker and friend in whom she had found great satisfaction through a most exalted human relationship. A new chapter now opens in her life, a period of worldly activity in the cause of religion. She becomes the founder and the organizer, the teacher and promulgator of Christian Science and in this character transcends her former self as the kind hostess and sympathetic friend. Girlhood, widowhood, wifehood vanish, are swallowed up, in a complex but unified individuality which reveals her preeminently as the founder, Mary Baker Eddy.

The most cynical critics of this [illegible] woman have made the comment that she is never more commanding a figure as when she [illegible] in the face of calamity. Although there [illegible] have enjoyed to portray her in the sad moments of her bereavement as a woman prostrated, broken and exhausted, afraid to go out of her house and afraid to stay in it, when in the quiet upon the day the mortal remains of her husband [illegible] for the grave, the events of those days were not harmonious with such a characterization.

Mrs. Eddy was not overwhelmed in the face of her

the Northern part of Vermont, for her vacation, and she accepted. Her house in Boston she left in the care of her students, Miss Julia Bartlett and Mrs. Abbie Whiting. She took with her as companion for the summer Miss Alice Sibley, a young woman of great beauty of character who was much endeared to her.

Although she had exhibited heroic qualities of energy and fortitude, neglecting nothing of direction and command before leaving Boston, she showed on the journey traces of nervous exhaustion and at times the hysteria of grief threatened to overwhelm her. With her wonderful faith she battled against the thoughts which assailed her, holding herself to her great purpose with the energy of a saint. Mr. Buswell relates that her great struggle was known to his household, but that she carried it through alone, though they often watched outside her door. After a night of agony she would emerge from her struggle with a radiant face and luminous eyes, and they would hesitate to speak to her for fear of disturbing the power which enveloped her.

However great the struggle of the night, she found her ready to discuss the work of the movement. During the [illegible] she constantly remembered the schools in Boston, [illegible] planned the reorganization of her household, the reopening of the college, discussed what new students should be admitted to the fall classes, arranged for lectures to be given by the old students, and [illegible] the founding of a periodical which she resolved to call the Journal of Christian Science.

not tell him at the time what she later revealed to him, that Mr. Eddy had gone to Lawrence some months before his death and inquired into Mr. Frye's record with the possible idea of summoning him to this very position. He had anticipated his wife's need. The Rev. Joshua Coit, Mr. Frye's pastor in the Congregational church, had so spoken of Mr. Frye that Mr. Eddy recommended him to his wife as a man to be trusted with her intimate affairs.

Mr. Frye entered Mrs. Eddy's household on her arrival in Boston and from that hour remained faithful in her service. There is no term that will cover the manifold duties which devolved upon him. He was usually spoken of as her private secretary because of the enormous amount of correspondence of which he relieved her. He was her bookkeeper, her purchasing agent, and her personal representative on many important occasions. Those who would make a reproach of his faithfulness have referred to him as her butler and her coachman. Indeed, he did not hesitate to occupy the box of her carriage to guard her on her daily drives.

But a few words concerning Mr. Frye's history will correct the impression that the duties of servitude were warranted by his natural social status. The Frye family is an old one, as Lawrence records give. His grandfather and great grandfather fought in the wars of 1812 and the Revolution. Frye Village, now a part of Andover, Massachusetts, was named for his grandfather, who had a prosperous milling business there in great and humble. His

converts of brother and sister, and Calvin Frye went to Lynn and studied Christian Science in the autumn of 1881 and practised healing in Lawrence until Mrs. Eddy summoned him to Boston. Lydia Frye Roaf joined her brother and was for a time in charge of Mrs. Eddy's domestic affairs. She returned to Lawrence and practised Christian Science until her death. The Fryes have been a united family, neglecting none of the filial duties and paying each other the attention of yearly visits. Calvin Frye is a quiet, earnest man with a clear and placid countenance, and he is not without a mild mirthfulness which makes him an agreeable companion. His education has been broadened by the habit of reading. In practical matters he is an active, careful agent and the quality of faithfulness is preeminently his.

The house which Mr. and Mrs. Eddy had taken in Boston before Mr. Eddy's death was at 569 Columbus avenue. Shortly after her return to Boston she removed to the house next door at 571. This was a three story dwelling with great stone fronts. It was very simply furnished for Mrs. Eddy sustained and manifested the views of the enthusiastic students who would have had her as one of them regretfully expressed it to the author "lay carpets the first would rush into us being dispersers of such love and wrath and devotion with browsers and paintings which would reflect her taste in art." The students who desired and urged such appointments were of two temperaments those who loved her devotedly in a very human way and wished to exalt her before the world of Boston, others who had devotedly shared

Miss Julia Bartlett and Mrs. Abbie Whiting were living in the house. Alice Sibley came and went with the freedom of a daughter. Mr. Edward H. Hammond of Waltham, who later introduced Christian Science into Baltimore, Mr. Hanover P. Smith, who wrote a book of appreciation of Mrs. Eddy, and Mr. Arthur Buswell also resided there. The house was run on the cooperative plan and the residents all used the parlors for receiving patients, each having his specified office hours.

On the front door of the house was affixed a silver plate bearing the inscription, "The Massachusetts Metaphysical College," and students soon began to overflow the parlors. They were attracted through the public services at which Mrs. Eddy usually presided, or through the accounts of her own or her students' healings which were frequently printed in the papers of Boston. Mrs. Eddy's class-room became the center and soul of the house. She was teaching two or three hours a day. Of the work of the college she bore the entire burden.

So much did she pour her personality into that when the doors were finally closed in 1889 she would say that the college drew its breath from her and as the reason for closing it asked who can resist sustaining the institute in its vital purpose on her retirement? No one had helped her carry on the work of teaching up to this time. Asa G. Eddy, it is true, taught two terms in Lynn, Dr. E. J. Foster Eddy taught one term in Boston and Clara A. Choate taught a class just before the institute was closed. But aside from these assistants, Mrs. Eddy taught all the

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required the sinking of a good deal of capital to get it on its legs, and it was a great drain on the attention of the founder. But it was seen at once that it had a sufficient *raison d'être*. It conveyed rare touches of sympathy for lives shut in, lives that were desolate, lives that had seemed to spell failure. It was not sent to the mighty or the learned, nor was it designed for such, but for the needy. It contained articles on how to keep well, on prayer as a spiritual aspiration, on sunshine in the home, on the folly of having nerves, the fallacy of that tired feeling, the abuse of will power. Its pages sparkled with witty sayings culled from great authors, and nuggets of gold from philosophic minings. It showed in every column the earnest, diligent work of its editor.

Some of the articles from Mrs. Eddy's pen in these early numbers have been reprinted in her book "Miscellaneous Writings," which have served as the stepping-stone to many of her followers in a comprehension of the text-book, "Science and Health." There is no doubt that her personality is revealed in them in more vital colors than elsewhere. From time to time in the *Journal* appeared a poem from her hand, and from these do not wonder hymns were chosen some which have become the best beloved hymns of the church.

Mrs. Eddy did not write the entire contents of the *Journal*, far from it, there were numerous excellent articles by her students and co-workers. But her impress is strongly visible, and in glancing through the pages one can almost see her at work at her desk as direct and vital in the editorial content. It is

student of Mrs. Eddy. She came to her in trouble and sickness. She was healed, taught, and provided with employment congenial to her mind. But after the most extravagant happiness in her new-found field of usefulness, she became the victim of a flattering woman from Detroit who came to study at the college. This woman was Mary H. Plunkett, known later in New York as an advocate of marriage by selection of soul affinity without regard to marriage and divorce laws. Mrs. Plunkett departed for New Zealand with her affinity, leaving her husband behind and was later reported to have wearied of her companion or to have been deserted by him and to have entered a religious order.

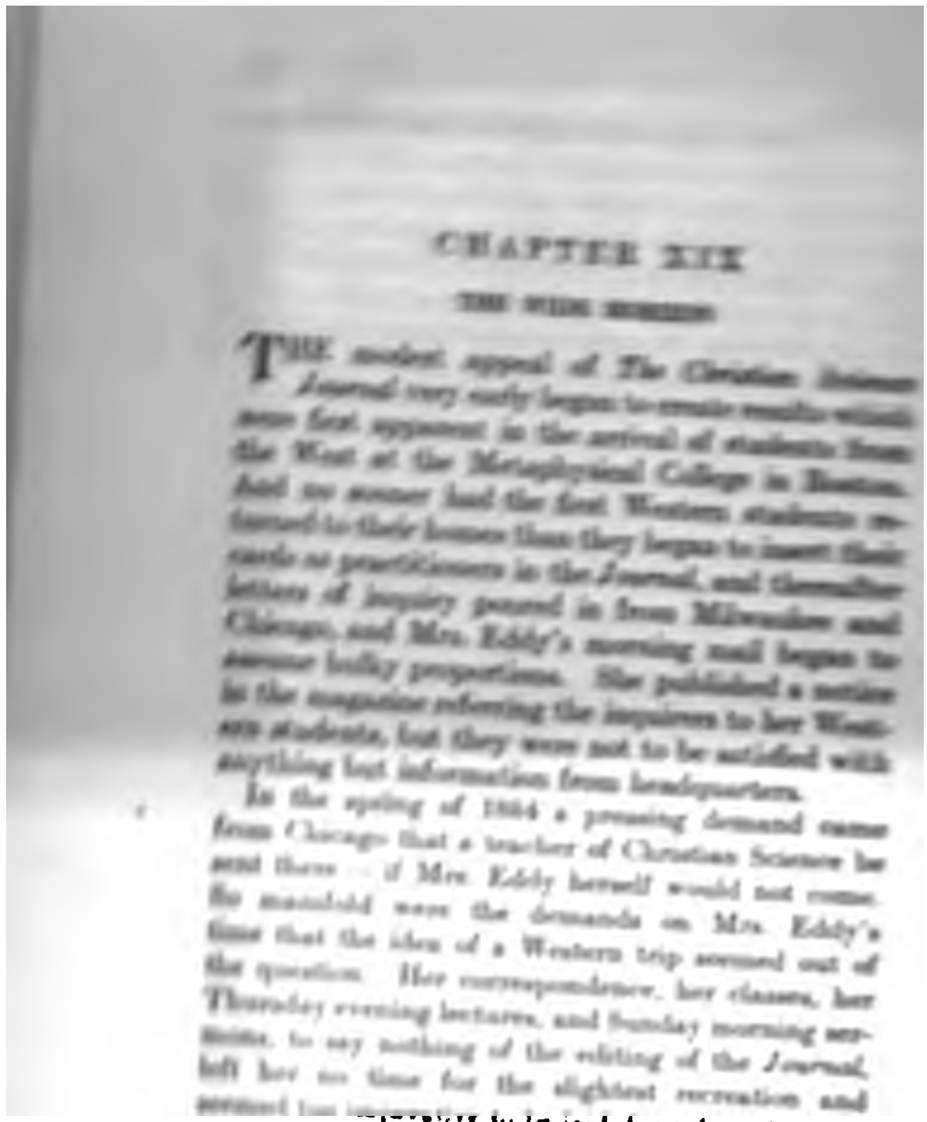
This woman succeeded by flattery and enjolerment in turning the head of Emma Hopkins. She told her she would make her the greatest woman on the planet and succeeded in making the Andover professor's wife believe herself a feminine genius whose name would go down the ages as another Hypatia. It was strange that a student could sit for two or three hours in a class room under the spiritual teaching which sent all into a rapt sense of the higher life, and then make her way to the office of a recognized sex de romp and there plot desertion and leave.

However it was so. Mrs. Hopkins left with Mrs. Plunkett for the West and began teaching a system of sex-ethical metaphysics under her management at Detroit, Chicago, and other Western cities. Her teaching was a perversion of the doctrine she had learned from the founder of Christian Science though the perversion was at first so subtle that it

direction. He was relieved of his duties in 1888 that he might become active in the lecture field, since which time its slide editing has been conducted by Mr. Archibald McLellan.

During all these years the little magazine, in spite of precarious storms, under the masterly superintendence of Mrs. Eddy, grew into a powerful organ for the church. In its early days its life was more than once threatened by such sinister means as the publication of a counterfeit which just escaped the infringement of copyright. But of the use of copyrights Mrs. Eddy had been wisely educated by both investigation and experience. It was in 1883, shortly after founding the *Journal*, that she exercised her knowledge of the law in this respect and brought to an end the encroachments of Edward J. Arena which have been previously referred to.

Mrs. Eddy sued Arena for infringement of copyrights by filing a bill in equity in the United States Circuit Court at Boston in April, 1888. Arena filed an answer in which he alleged that the copyrighted works of Mrs. Eddy were not original with her, but had been copied by her, or by her direction, from manuscripts originally composed by Phineas Quimby. This extraordinary statement he was called upon to substantiate with proofs. He was unable to present the slightest evidence, since his appeals to George Quimby of Belfast, Maine, met with no response. Arena therefore gave notice to the court, through his counsel, that he would not submit testimony, that he had none to submit. Thus Arena's defense fell to the ground and his failure to prove the old case



CHAPTER XIX

THE WEST MORGAN

THE modest appeal of *The Christian Science Journal* very early began to create results which were first apparent in the arrival of students from the West at the Metaphysical College in Boston. And no sooner had the first Western students returned to their homes than they began to insert their names as practitioners in the *Journal*, and thereafter letters of inquiry poured in from Milwaukee and Chicago, and Mrs. Eddy's morning mail began to assume bulky proportions. She published a notice in the magazine referring the inquirers to her Western students, but they were not to be satisfied with anything but information from headquarters.

In the spring of 1884 a pressing demand came from Chicago that a teacher of Christian Science be sent there — if Mrs. Eddy herself would not come. So manifold were the demands on Mrs. Eddy's time that the idea of a Western trip seemed out of the question. Her correspondence, her classes, her Thursday evening lectures, and Sunday morning sermons, to say nothing of the editing of the *Journal*, left her no time for the slightest recreation and seemed too imperative to [illegible]

[illegible] In the emergency she

house who felt that something was being planned from which they were to be excluded. The P. M. society met but twice, but so widely was its existence discussed that Mrs. Eddy was obliged four years later to write an account of its deliberations. She related that the meetings had considered two topics, first, "There is no Animal Magnetism;" second, "God is all; there is none beside Him." These topics were given out without instructions and the students who joined in the meeting were expected to quietly treat the disharmony in their midst.

"If harm could come from the consideration of these two topics," Mrs. Eddy wrote, "it was because of the misconception of those subjects in the minds that handled them. . . . I dissolved the society and we have not met since."[1]

In April Mrs. Eddy decided that she herself would go in response to the increasingly urgent call from the West. She handed over the charge of the *Journal* to Mrs. Hopkins, arranged for a suspension of her Thursday night lectures, and provided for certain of her students to fill the pulpit during her absence. Class work in the college was likewise suspended. The arrangements for the journey were left to Mr. Frye, who was to travel with her as secretary while Mrs. Sarah Crosse attended her as a companion. She spent a month in Chicago teaching a class in a private house on the West Side. Double parlors were taken for the class work, beside the suite of rooms engaged for her party.

Students came from towns outside of Chicago as

[1] "Miscellaneous Writings," p. 358.

necessary to look to the needs of the field at large. Mrs. Eddy realized this need almost before it was apparent, certainly before it was obvious to other eyes than hers. She had done everything hitherto to promulgate her doctrine; now it was forced upon her that she must safeguard it from adulteration and heresy. In her very first class in Chicago there arose a mind to lead a rebellion. Mrs. Ursula Gestefeld was the student who subsequently led a movement of mental scientists in the Western city, and her innovation, counterfeiting the teaching she had received, was but a type of what might and did occur in other localities.

"For many successive years," Mrs. Eddy writes, "I have endeavored to find new ways and means for the promotion and expansion of scientific Mind-healing, seeking to broaden its channels, and, if possible, to build a hedge round about it, that should shelter its perfections from the contaminating influences of those who have a small [illegible]

Iowa, Nebraska, New York, The District of Columbia, Pennsylvania, Illinois, Wisconsin, Ohio, Missouri, and Kentucky.

This inspiring growth of adherents in all parts of the country did not result instantaneously or miraculously from Mrs. Eddy's visit to Chicago, but grew with a healthy, sturdy activity during the four years intervening between the spring of 1884 and 1888. Mrs. Eddy was meantime faithfully pursuing her work at the college on Columbus avenue. Her house became the center of much interest and was for several years a very notable residence in Boston. It was substantial without being pretentious, its arrangement was typical of modern city residences and Mrs. Eddy relaxed somewhat the rigid order of its furnishings as the months flew by and her financial resources were more abundant and secure. On the first floor was a suite of parlors continuous with a small reception-room. These rooms could all be thrown together by opening sliding doors and

[redacted]

she certainly did not correctly apprehend the doctrine, as she revealed her understanding of it in an article written for the *Woman's Journal*, a magazine devoted to woman's suffrage and conducted by Miss Alice Stone Blackwell. Mrs. Eddy replied to her article in the *Christian Science Journal*, kindly pointing out the difference between hypnosis and her own teaching. It is interesting to note that Miss Blackwell was herself a contributor to the *Christian Science Journal* on the subject of suffrage in April, 1887.

In printing the article on suffrage in her journal, in frequent references to the educational advancement of women, and in reviewing books on diverse subjects, Mrs. Eddy revealed a broad interest in woman's work all over the world. She likewise maintained an active, alert interest in the sermons and public speeches of eminent men, and either herself or through her editors reviewed philosophic treatises that came from the press.

Of Madame Blavatsky and theosophy she had somewhat to say and printed an article which, while it radically disagreed with theosophic revelations, gave the Russian woman credit for broad scholarship. On the other hand, in a review of a publication on George Eliot's essays and verse by Miss Elizabeth Cleveland, Mrs. Eddy praises Miss Cleveland for her loyalty as an editor and in a generous outburst of

[redacted]

languidly up the steps to Mrs. Eddy's door. I came away, as a little child friend of mine says, 'skipping.' I was at least a mile from my hotel and I walked home feeling as though I were treading on air. My sleep that night was the rest of Elysium. If I had been caught up into paradise, it could hardly have been a more wonderful renewal." Miss Whiting continues as though loath to cease the description and, with many adjectives, dwells on her "exalted state," the "marvelous elasticity of mind and body," and "an utterly unprecedented buoyancy and energy which lasted days." She then remembers to state that all this was the result of a half hour's conversation on metaphysics with "the most famous mind-cure of the day."

Such were some of Mrs. Eddy's experiences with the sisterhood of writers who now rendered grave or excited appreciation and anon intellectual disparagement. But whether they were critical or effusive of praise, Mrs. Eddy never turned one of them away, or refused an audience to any inquirer. To doctors, clergymen, and philosophers she gave intellectual attention and while she lived in the world of affairs, she lived in it broadly, deeply, generously, acting her own part as a leader wisely, but yielding courteous consideration to all other leaders in whatever movement and without regard to sex.

The increasing number of her students, their teaching and healing in the [illegible]

Mr. Wiggin was a prominent figure in Boston literary circles during the eighties and nineties. He was a retired Unitarian clergyman and for a time an editor for the University Press. While he was, in a sense, a man of the world, that is to say, a social fraternizer with the literary, musical, and artistic Bohemia of two continents, — for he traveled somewhat in Europe, — he was a man of character and enjoyed the friendship of men highly esteemed. John Wilson and Edward Everett Hale were his friends.

It is difficult to understand why after he passed to another world the claim was made in his name that he practically rewrote "Science and Health." Mr. Wiggin himself never made such a claim in any writings which he left, and it may be sincerely doubted if he would have considered it honorable to strike so vitally at the integrity of any writer for whom he had worked as to cast a doubt upon the product of his mind. To even make the claim

It is possible that he was more strongly attracted to Christian Science than some of his worldly associates knew. In one of his articles in the *Journal*, "Heard at the Clubs," he tells how a political discussion in which he was interested was interrupted by a reference to Christian Science and how an editor, an actor, and others testified to its benefits to the astonishment of a noted literary divine from Great Britain. He declared, "the talk everywhere turns on Christian Science and whoever has met the founder has been impressed with her integrity of purpose." His various articles may be found in volumes three and four of the *Journal*.

Men of great parts have elsewhere and often been attracted to a cause, served it for a time earnestly and faithfully, and then fallen away from it. But in such instances it is seldom asserted that they gave it its life blood and then grew ashamed of it and ridiculed it. Such men do not give life blood to anything. They may be clever and gifted, but they are never the inspiration of a movement.

After Mr. Wiggin had handed Mrs. Eddy a manuscript for the sixteenth edition of the book [illegible] announcement was made in the *Journal* for December 1896. [illegible] the book [illegible] Christian Science [illegible] who are interested in the progress of truth. It [illegible] the Christian Science Publishing Society as a gratuity for its typographical excellence. All the [illegible] but a few [illegible] by Mrs. Eddy and greatly improved. The ar-

Commonwealth avenue. This was the first house sh
had owned since the Broad street house in Lynn, fi
she leased the college building at a rental of se
thousand dollars annually. Her new home was o
the outskirts of Boston, overlooking from the rea
in those days the Charles River and fronting o
a boulevard parkway where stands to-day the superb
Anne Whitney statue of Leif Ericsson. The house
included twenty beautiful rooms. It was fitted up
suitably, though not extravagantly and Mrs. Eddy
established herself here with her secretary and
her companion. Her life was fixed by a very
punctilious order; she wrote at certain hours,
received at certain hours, attended the college
to teach her classes, and began to take the daily
drive which was to be the only recreation she insisted
upon from that time until her earthly departure.

The West was calling for her again. Letters which
poured in told her that she must go out to the field
once more. The National Christian Scientist Asso-
ciation was to meet in Chicago in 1888, and Mrs.
Eddy determined to deal with all her students' needs
and wants at that focal point and meet them for the
purpose of satisfying their insistent claims upon her
attention. In order that the occasion might be a
gratifying one to the entire field and that the church
might be renewed and refreshed for its pioneer work,
Mrs. Eddy issued a call for this convention which
was printed in the *Journal* for May. She said:

Christian Scientists. For Christ's and for hu-
manity's sake gather together, meet en masse, at
the annual session of the National Christian Science

prophetess, as they chose to call her, was in the city. All unaware of the curiosity her coming had aroused, Mrs. Eddy attended the meeting, expecting to occupy a seat upon the platform among her students, but to take no part in the program. Her purpose was to greet and cheer her students.

Destiny was not to have it so. The Rev. George B. Day, pastor of the First Church of Christ, Scientist, in Chicago, had decided to introduce her as the speaker of the day and on his own authority had inserted a notice in the papers that she would make an address. As he led Mrs. Eddy through the anteroom to escort her to the stage, he acquainted her with his purpose. His fear that she would refuse to accede had led him to delay telling her until the last moment before she stepped upon the platform. A student much beloved of Mrs. Eddy who was standing near the door, saw her protest with an outward sweep of her hand and a slow negative shake of the head, and declare with emphasis that she was in no way prepared to speak. The clergyman, all excitement and nervousness, persisted and Mrs. Eddy halted for a moment on the threshold of the stage and lifted her eyes as though for inspiration and guidance. A newspaper report of what followed says:

> Without a subject selected and without notice she entered the platform when, as by some prearranged plan, the whole vast audience rose to its feet and welcomed her. She walked to the center of the stage and after being introduced recited the first verse of the ninety-first psalm and in the ad-

requested to file by her across the stage, and obedience to the request was enforced by the ushers. In the confusion of the reception, however, strange scenes occurred. Faithful students were startled to see Mrs. Mary H. Plunkett press forward, take Mrs. Eddy's hand, and leaning forward, dramatically kiss her cheek. Thus she publicly associated herself with the teacher whose work she had misrepresented and whose trust she had betrayed.

Public functions and such scenes of worldly ambition had much to do with a resolve which was growing in Mrs. Eddy's mind to withdraw entirely from public life that the adulation of her personality might cease and the truth she taught have opportunity to make its way through the work of her students.

most desired was intellectual divertissement; not only that, they would handle the things of God with more careless ease and roll the jewels of the temple upon the street for the delectation of the curious.

Thus it was that a group of rebels had coalesced within the Christian Scientist Association. They were not without examples for their dereliction. The group of students who departed from the church in Lynn had preceded them by about ten years and gone their ways into the inviting world of freedom. Mrs. Plunkett, Mrs. Hopkins, Mrs. Gestefeld had emulated Kennedy, Spofford, and Arms. But these examples were not edifying as solutions of the problem of finding happiness by returning to intellectual speculation after avowing allegiance to a spiritual ideal. Therefore this new group of Christian Science deserters would find a more plausible reason

Although their tactics had been successful in securing the so-called letters of dismissal, after their expulsion the seceding students declared they had considered a plan for expelling Mrs. Eddy from her own church and the Christian Scientist Association. However, the points held by Mrs. Eddy on this occasion and with which the belligerent students disagreed are to-day reckoned among the common-sense practises of Christian Science, and this incident is an example of the numerous instances where the short-sightedness of the pupil has attempted to brush aside the more mature and accurate judgment of the teacher, and where Mrs. Eddy proved her worth as a leader of the Christian Science movement. With such deep-boring desire to explode the citadel of Christian Science faith and blow into the heavens its foundation stones, the insurrectionists would have accomplished destruction had it been in human power to do so, and the dust of centuries might again have settled over the spiritual revelation as Spafford had once foretold would be the result if Christian Science were demolished.

"Under Divine Providence there can be no overdrafts. Mrs. Eddy says in 'Science and Health,' and the relations in the Boston church in 1889 were no more a fortuitous or calamitous occurrence than the relations in Texas which resulted in the transplanting of the work to Boston, the establishment of the college and *Journal* and the creation of the National Christian Scientist Association. Mrs. Eddy had safeguarded the text book of Christian Science by copyrights and in the meantime

delight in personal success. She says: "The apprehension of what has been, and must be, the final outcome of material organization, which wars with Love's spiritual compact, caused me to dread the unprecedented popularity of my College. Students from all over our continent and from Europe were flooding the school. At this time there were over three hundred applications from persons desiring to enter the college, and applicants were rapidly increasing. Example had shown the dangers arising from being placed on earthly pinnacles, and Christian Science shuns whatever involves material means for the promotion of spiritual ends."[1]

It was the first way-mark of withdrawal. The dangers arising from personal adulation were in a thousand ways made apparent to Mrs. Eddy and the more she requested her students to look away from her and fix their eyes on truth, the more she was made to feel that danger of apotheosis which

[illegible]

impervious to her doctrine. Destiny still parted them with an insurmountable barrier. Hungering for the plains, restless for the saddle, his leathern holster bulging beneath his coat, his hand nervously seeking his hip at the slightest alteration, what could a woman of sixty do with a man of middle age, settled in his habits? Here was no longer the problem of mother and son. Authority and obedience were as a dead letter. Time had set its seal upon him as a man and an individual.

Departing for the West, he went over the great divide in human concepts for another ten years, but in 1887 sent his mother a characteristically casual note stating that he intended coming East to pay her a visit. In a letter which Glover says he received from his mother dated October 31, 1887, she replied to her son in words pregnant of her apprehensions with regard to his character. "I must have quiet in my home," she wrote, "and it will not be pleasant for you in Boston." She told him that the Boston were no longer with her. "I am not what I had hoped to find you," she continued, "and I cannot have you come. The world, the flesh, and evil I am at war with. Boston is the last place in the world for you or your family. When I retire into private life, then I can receive you if you are reformed, but not otherwise. I see that [illegible] and can only say I would not advise you as a mother that I am."

But it is a letter which appears to have had no effect in deterring George Glover from seeking the mother whom he

Pursuing this idea in November, 1888, Mrs. Eddy legally adopted Dr. Ebenezer Johnson Foster in the Suffolk County (Massachusetts) Probate Court, stating as her reasons in the proceedings before Judge McKim that he was associated with her in business, home life, and life work, and that she needed his interested care and relationship. The plea was granted and Dr. Foster added Eddy to his name and became her son. This effort toward parental relationship was not a success, and may be briefly set forth.

Dr. Foster came from a small town in Vermont. He was a graduate of the Hahnemann Medical College in Philadelphia and for two years a member of the clinics of the Blockley Hospital and of the Pennsylvania Hospital. He was later a member of the Vermont State Homeopathic Medical Society. Holding diplomas from both the regular and the homeopathic schools of medicine, he was attracted to Christian Science in the healing of a close friend who had been an [illegible] invalid. He came to Boston in the [illegible] autumn of the fall of 1887 and took a course of lessons under Mrs. Eddy's instruction at the college. He [illegible] be taught some [illegible] in the college. [illegible] to his graduation he received a diploma from the Commonwealth [illegible] together with other students. He was one of that group of intimate students among whom were James Barton, Calvin Frye, Captain and Mrs. Eastman, and William B. Johnson.

Dr. Foster Eddy was an agreeable and accomplished man of forty with a clear well-trained mind

its rebuke. Instead of returning to Pleasant View, Dr. Foster-Eddy went West, traveled for a long time, and eventually returned to his old home in Vermont. Mrs. Eddy made no charge against him, nor did she ask for an explanation. She did not, however, erase him from her memory and in due time made a monetary provision for him.

It was after the adoption of Dr. Foster that Mrs. Eddy began looking about for a permanent home removed from Boston. In the early spring of 1868 Dr. Foster persuaded her to go to Barre, Vermont, with a view to spending the summer in the mountains. He preceded her there and engaged a furnished house, and Mrs. Eddy with Miss Martha Morgan, who was then her housekeeper, and Mr. Frye followed when arrangements were completed. She did not, however, remain long, for the surroundings were not desirable. Dr. Foster returned to Boston and selected a house in Rockdale, a suburb of Boston. This house Mrs. Eddy arranged for a short time [illegible] and [illegible] parents and [illegible] Barre [illegible] from the comforts of [illegible] Rockdale was [illegible] to the [illegible] of Boston.

When she [illegible] to and from Barre Mrs. Eddy had passed through Lebanon, New Hampshire. She became acquainted [illegible] and [illegible] that she experienced [illegible] while the Homeplace property was being negotiated for. When Homeplace [illegible] as a suburban [illegible] her agreeable experiences [illegible]

pass. Land was bought uniting two estates and the old house encumbering the spot where she stood when she made her determination was moved back and under the direction of her student, Mr. Ira O. Knapp, rebuilt into a modest, modern country home. This place Mrs. Eddy named Pleasant View, and there she resided from 1892 until 1908, a period of about fifteen years. Those who have never seen this charming, idyllic spot can picture it by imagining a broad sweep of green acres, sloping gently to a little lake, a ribbon of river, and a line of hills away to the East. The house standing back from the road, surrounded by a well kept lawn, was given the picturesque addition of a small tower and broad Eastern veranda, with an unpretentious portico over the front entrance.

Within the soft gray-green walls of the simple frame dwelling a shining order, peace, and dignity came to prevail. Mrs. Laura Sargent, a student of Mrs. Eddy's first class in Chicago, came from her home in Wisconsin to reside with Mrs. Eddy as companion, and remained with her continuously. And to her loving attendance much of the quiet order of that home may be attributed. A gracious round welcome descended over Pleasant View, arousing in it a quiet and dignity necessary to the detached life of contemplation, a life wherein things temporal may stand forth in their relation to things eternal, as types of spiritual significance. It was the life of breathing love, a life of the highest reality in human experience, wherein heaven touch and human earth. Here Mrs. Eddy spent the years of purification

demanded of them, and to trust that their teacher, withdrawn from the clash of petty affairs, was working out a plan by which they might manifest to the world a perfect unity of purpose. And she was working out such a plan, — meantime by letters and communications in the *Journal* encouraging her students all over the country to organize local churches. Thus detached organization was progressing with wonderful strides throughout the country.

In Boston the church was homeless, but still holding meetings, which now convened in Chickering Hall. This church had endeavored to purchase a lot of ground in Falmouth street as early as 1888 with the idea of erecting an edifice thereon, but through various dissensions and rebellions it had been unable to complete its purchase so that in 1889 a heavy mortgage still hung over its head. In December, 1889, Mrs. Eddy personally satisfied this mortgage and gave the lot in trust to her students. Ira O. Knapp. Mr. Knapp conveyed the property to three trustees named: Alfred Lang Mayo, Mr. Monroe and William G. Nixon. The purpose of forming this trusteeship was that donations might be received for a building fund from loving students throughout the field.

The building fund had been growing slowly but surely, when a hitch in the minds of one of the trustees brought it to a sudden stop. It was William G. Nixon, Mrs. Eddy's publisher, who could not be satisfied with the ultimate purpose of the trusteeship and demanded that the title of the land be

students that over fifteen hundred members united before the first annual meeting, held in October, 1893.

Now the building fund began to grow as it had not done before. The donations returned by the doubting Thomas were sent back doubled and trebled. In order to secure the more rapid completion of the Mother Church edifice forty students each contributed one thousand dollars in 1894. Mrs. Eddy privately summoned her student, Joseph Armstrong, to Pleasant View, placing in his hands the power of decision in vexatious questions that might arise, and through his able, loyal, patient direction the original Mother Church was completed in every perfection of detail on the night of December 30, 1894.

Thus was the great labor of her mind during the first five years of her retirement brought to a satisfactory conclusion. The little local church, which in 1889 had threatened to upset the founder of the Christian Science movement, was no more, at last been dissolved and swallowed up in that larger organization which, in the provisions of its trust deed, pledged itself to teach nothing within the church walls which should not be in strict harmony with the doctrine and practice of Christian Science as set forth in Mary Baker G. Eddy's Science and Health with Key to the Scriptures. The trustees thereunder were constituted the board of directors of the Mother Church and they elected Mrs. Eddy pastor emeritus. The church was dedicated January 6, 1895.

CHAPTER XII

THE CAUSES OF RETIREMENT

ALTHOUGH Mrs. Eddy had withdrawn from active participation in the work of her church, her withdrawal was in the nature of retirement and not seclusion. She did not go into a selfish privacy at Pleasant View, but remained actively engaged in many duties which her position required of her. She no longer edited the *Journal*, preached from a pulpit, or taught regular classes, but she continued to contribute articles to the *Journal*, to send annual messages to her church, and to receive those who had the right to her counsel. She made several visits to Boston in the interest of the Mother Church and received annually for several years large numbers of communicants from many parts of the coun-

morning it was her custom to walk through the various rooms of her house on a tour of friendly inspection, whereon she not infrequently directed some change in the adjustment of furnishings and draperies; but mainly the tour was one of cheerful sociability when she talked with every member of her household, the laundress and the gardener's assistant not being neglected in words of commendation and sallies of wit or spiritual admonition. The love and reverence in which all held her made her coming an anticipation of each day.

After her regular morning exercise (which at Pleasant View was in fine weather frequently a walk about the artificial pond which some of her students had caused to be built in the lower garden, and on less agreeable days an hour's pacing of the covered veranda) Mrs. Eddy returned to her study where her secretary brought her letters. After dinner, which it was her custom to take in the middle of the day, she usually went for a drive. As the daily drive was the only occasion on which she was seen in public for many years it became a matter of public interest and her Concord neighbors took pleasure in seeing her brougham [illegible] in a select part of their borders. They would have their friendly salutations or conversation for when she ordered her coachman to stop and would greet them with a kindly and courteous gesture as [illegible] her carriage and shake hands with the [illegible] to [illegible].

During the summers Mrs. Eddy made several visits to Boston. After the completion of the original Mother Church she made a journey especially to

Concord. This does not mean that she was unwilling to receive her students when she could fittingly arrange to do so. At the June communion service in 1895 a telegram from her was read to the congregation in which she invited all members who desired to call upon her to go to Pleasant View on the following day. About two hundred responded to this invitation, and Mrs. Eddy threw her house open, receiving them with great kindness, shaking hands with all, and conversing with many at length. This general reception was repeated in 1897, when she was obliged to receive nearly three thousand guests. She could not personally greet such a large company, so she received them *en masse*, making a lengthy address and having refreshments served upon her lawn.

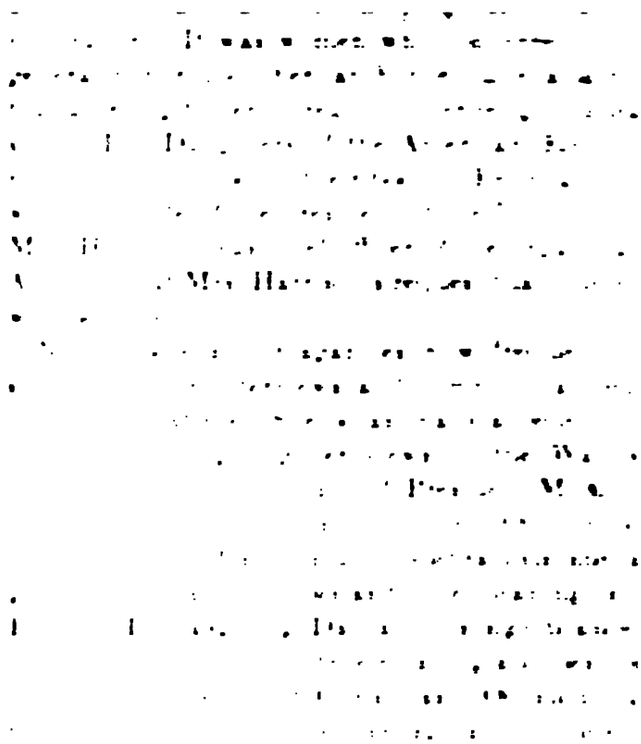
Mrs. Eddy sent no message of invitation in 1898, but a great many students made the pilgrimage to Concord nevertheless, and were obliged to content themselves with seeing her start on her drive. It became generally known to her church that there [illegible] was not pleasant to have these annual visits take the appearance to the world of a pilgrimage of admirers, for it had begun to be spoken of as though she had withdrawn from daily intercourse with them only to receive a personal adulation greater than that accorded to any living woman. This of all things Mrs. Eddy desired to avoid, for the charge of egotism was [illegible] and misconstruction of her students' affection. So for several years such visits were discouraged.

But in 1901, the year in which Mrs. Eddy was

many beautiful Christian Science churches in America. About two thousand students gathered for this occasion, but they respected Mrs. Eddy's wish not to haunt her drive or to visit Pleasant View. They assembled in front of the church and awaited her visit to them. From her carriage she made an address which the perfect silence of the assemblage made clearly audible. She directly addressed herself to the president of the church as representing the church body, but her remarks were in the nature of a general greeting.

When Mrs. Eddy published "Miscellaneous Writings" in 1897, she requested in the March *Journal* that her students cease teaching Christian Science for one year. She had labored assiduously on this new publication, gathering her scattered writings out of the *Journal* and from many messages and class lessons, also from some letters on special subjects; and she believed the book would better prepare the minds of persons coming into the fold to understand the Christian Science text-book than the minds of students. The book met with great success for it was like a personal meeting with the leader, [illegible] the animated features of her face and the quiet touches of her sympathetic understanding.

Although this work was sent out as a part of pure Christian Science, it was eagerly read by the students who had gone through many classes with her as teacher and were therefore the most benefited of her writings after "Science and Health." Its appearance gave rise to a demand for just one more class



to take up in a more leisurely way with them, when she could dictate her replies. So humbly cognizant of this yielding on the part of the reporter was Mrs. Eddy, that she sent to the Boston *Herald* a kind tribute of appreciation.

But this interview did not satisfy a certain element of the press of America. The picture of a saintly character, living a contemplative and spiritual life of retirement did not accord with its preconceived notion, false as its own mental vision was. It yearned to press home upon the minds of the world its own image in a dramatic, first-page "story," and for that end a newspaper of New York decided to make such a powerful demand for an audience that it should not be gainsaid. The occasion for making this demand seemed to the newspaper mind to arise at the dedication of the new Mother Church structure in Boston.

In 1902 Mrs. Eddy had suggested in her message to the church the need for a larger church edifice in Boston, and at the annual meeting the church voted to use any part of $2,000,000 required for the erection of such an edifice. The work of clearing land adjacent to the original Mother Church began in October, 1903. The corner stone of the new church building was laid in 1904, and for a season the great structure of white granite and Hallowell stone began to arise from the heart of the city. In 1906 it lifted its white dome, a mirror crowned of heaven, above all the surrounding buildings, visible from far and near, a crown of peace. The church was dedicated in June, 1906, when about thirty thousand

lives. It was a triumphant assertion of the health and power of spiritual living.

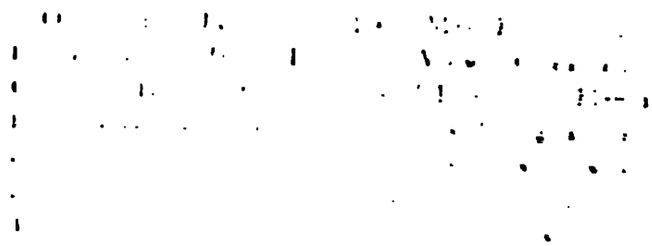
Who now would lay finger upon the character of the founder of such a living faith? Who now would say that she had not taught a creed by which men can live and ennoble their lives? Who would begrudge her her hard-won right to retirement, peace, and serenity? It would be difficult to believe, did not all the world know, that in October of this same year two representatives of a New York newspaper did present themselves at Pleasant View and demand an audience with the venerable founder there in her eighty-fifth year. So churlish and so threatening was their demand, so steeped were they in a strange suspicion, that the faithful protectors of Mrs. Eddy's home life knew not what to say. The preposterous assertions that Mrs. Eddy was no longer living seemed to require the reproof of her presence, and yet to introduce such violent accusers to the saintly Leader seemed out of the question. Mrs. Eddy herself solved the difficulty when the matter was laid before her, by saying that she would see not only them, but with them her neighbors across the way, that by his testimony the unbelieving reporters might be convinced that they were talking with the veritable Mary Baker Eddy.

The interview was brief, but the reporters were given ample time to ask the questions they desired. The turbulence of their quest, the malignity of their purpose, caused the venerable woman a slight inconvenience as she arose to greet them. A flush mounted her cheeks and she leaned momentarily

a sweeping, open gesture, declared solemnly and with magnificent energy, her voice thrilling all who heard her, "Indeed, I have not! His everlasting arms are around me and support me, and that is enough."

Here Mrs. Eddy terminated the interview with another bow to the assemblage and a hand lifted against further questioning. She withdrew and Mr. Frye and Mrs. Sargent escorted her to her carriage which was waiting under the porte-cochere. As she left the house the newspaper men crowded the windows to watch her drive away. When her carriage disappeared, they asked to be shown the house, and were escorted over it. They entered the quiet study on the second floor, looked at the pictures on the walls, the books in the cases, stood where she so often did to survey the broad valley. They went through the simple little bedroom adjoining and surveyed the plain austerity of its furnishing with frank curiosity. The women reporters asked to see her wardrobe, and were shown the orderly clothes room where her garments hung. In the dining room they saw where she sat at table, the chocolate service she used, and inquired what sat on her right and left. They saw the screen, her special chair, the table where books of reference were consulted. They examined the rugs and hangings of the drawing room, the souvenirs and furnishings of the parlors. They did not see, as was her constant custom, of the exact spot in which she knelt at prayer.

On the whole the investigation of the private life and character of the mysterious leader was quite



deserve the continued friendship and esteem
people in my native State.

Sincerely yours,

MARY BAKER G. E

By this letter she affirmed her continued
est in all who had been associated with h
early life and throughout her later years of
fulness and noble living; and by the project
which she now gave her attention, declared her
pose of rising above the criticism of an
world into the pure atmosphere of heathenly
fulfilling the commandments of her only ackn
edged Master, to love God with all her heart
her neighbor as herself.

the other newspaper offices of the city, and many conjectures were printed. But the inquirers were obliged to possess themselves in patience until October 17, 1908, when there was published in the *Sentinel* an editorial leader entitled "*The Christian Science Monitor.*" In this article Mr. McLellan said:

We are pleased to announce that with the approval of our Leader, Mrs. Eddy, The Christian Science Publishing Society will shortly issue a daily newspaper to be known as *The Christian Science Monitor*. In making this announcement we can say for the Trustees of the Society that they confidently hope and expect to make the *Monitor* a worthy addition to the list of publications issued by the Society. It is their intention to publish a strictly up-to-date newspaper, in which all the news of the day which should be printed will find a place, and whose service will not be restricted to any one locality or section, but will cover the daily activities of the entire world.

[illegible]

the march of events differing types of men with differing talents and qualifications for work. These men were under the survey of her active mind, they were constantly being tried and tested in various services, and time was making it necessary for her to place her hand on the shoulder of some of these men and summon them to the post of the most urgent fidelity the church could require. Changes in the personnel of the Board of Directors were made necessary by the death of two members and the resignation of a third whose long and faithful service had given him the rightful privilege of retiring.

Joseph Armstrong, publisher of Mrs. Eddy's works, business manager of The Christian Science Publishing Society, and for nine years a director of The Mother Church in Boston, passed from life in this world at his home 387 Commonwealth avenue, Boston, on Monday evening, December 9, 1907. He had been a very efficient man, both as director of the church and as manager of the Publishing Society. His departure from this earth did not take place until he had performed his duty in connection with the stockholders' meeting of the Christian Science Publishing Society, held at the Parker House, Boston, Mass., on the day after his departure.

Hear O Israel. The late lamented Joseph Armstrong [illegible] passed away [illegible] there he sleeps and rests from his labors as the

the Board of Directors to administer the discipline of this manual. When Mrs. Eddy wrote that she had for forty years supported the directors of the church, she did not write an absurdity but the veritable truth. She had supported the tenets and been governed by the tenets since 1879, the charter for the church having been obtained in June of that year. It is true that Mrs. Eddy drafted the tenets of the church herself, and from time to time revised and amended them, as the experience of the church "walking through deep waters" many times revealed a necessity for regulation. But her authorship of the Manual was as inspired as her authorship of "Science and Health," she studied both writings and submitted her life to the guidance of the Manual as well as the text book.[1]

An important part of the labors performed by Mrs. Eddy after removing to Chestnut Hill was a revision of the Manual. In the [illegible] for June 20, 1895, this letter appeared:

My beloved Brethren. When I [illegible] to dispense with the Executive Members meeting

[illegible]

distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs.

On June 21, 1908, the Committee on Publication issued this notice from Mrs. Eddy:

The house of The Mother Church seats only five thousand people, and its membership includes forty-eight thousand communicants, hence the following:

The branch churches continue their Communion seasons, but there shall be no more Communion season in The Mother Church that has blossomed into spiritual beauty, Communion universal and divine. "For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ." (I Cor. 2: 16.)

On the same date the following letter was written which appeared in the *Sentinel* for June 27, 1908:

[illegible]

[illegible]

which has ever been the policy of the Christian Science organization. The church responded loyally to the Leader's appeal, and at a meeting held in November reorganized its own board of trustees and accepted gratefully and lovingly the correction of error among its members.

Following this episode of church history Mrs. Eddy gave to the field valuable doctrinal instruction on two specific points, reprinting an excerpt of an address to the members of the Christian Science Association delivered in July, 1888, and also by replying to a letter of inquiry raised by a student in the West. The excerpt from her address, reprinted November 15, 1909, is as follows:

My address before the Christian Science Association has been misrepresented and evidently misunderstood by some students. The gist of the whole subject was, not to malpractise unwittingly. In order to be sure that one is not doing this he must avoid naming in his mental treatment any other mortal but the patient whom he is treating and practise only to heal. [illegible] from the direct rule is never to be dispensed. No mortal is infallible. [illegible] Judge no man. The rule of mental practice is [illegible] Science is always to handle no other mentality but the mind of your patient and treat this mind to be healed. Any departure from this practice may be fatal. The mental practice of [illegible] mortal mind. It is well to have no other patient before me. Mental suggestion by [illegible] are disarmed by the practitioner who excludes from his own mind error and that of his patients, all sense of malice or any other carnal

child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God, — far from it. In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it.

(Signed) MARY BAKER EDDY.

Mrs. Eddy's rejoicing over the healthy state of the church was further augmented in the month of November, 1909, by a letter received from the Associate Manager of the Committee on Publication, which was published in the *Sentinel* with these words from Mrs. Eddy:

Hear, O Israel. The following letter from Mr. Mattox tends to comfort, reconcile, and elevate the waiting hearts of all Christian Scientists:

I have just returned from a six-weeks trip to the Northwest and the Pacific Coast, where I attended

her will greatly interested the world. This was largely because her sons endeavored to have its provisions set aside. Mrs. Eddy's will gave $10,000 to each of her four grandchildren in addition to the previous settlement with her sons; it gave bequests to her secretary, Calvin A. Frye, and her companion, Laura E. Sargent, long faithful in her service, as household stewards. It provided for the lifting of the debt of Second Church of Christ, Scientist, New York City, and the sum of $100,000 to be set aside for a trust fund to educate Christian Science practitioners. The residue was left to the Mother Church as above set forth. The will was probated in Concord, New Hampshire, January 17, 1911, by Mrs. Eddy's executor, one of the former trustees of her estate and her cousin, General Henry M. Baker.

The house being in the midst of twelve acres so secluded; the landscape architecture of Brewster is world famous and Chestnut Hill towered above a vista which fell away from the rear of the mansion in beautiful gradations. The bay window of Mrs. Eddy's study was encircled by a balcony which extended under the windows of her bedroom. Access to this was had through French windows opening like doors and here Mrs. Eddy was accustomed to walk to refresh herself for the renewal of her work. In summer her own grounds and the adjacent estates became a veritable paradise of lawn and shrubbery, of flowers, birds, and bees. Mrs. Eddy's grounds were like an Italian garden falling in terraces to the beautiful flower court.

The interior of her study and bedroom were kept much as at Pleasant View. The bedroom was most simple, having a three-quarter bed of walnut and a bureau and dressing table of the same wood. In the study her flat topped desk stood in front of the bay window, her easy chair [illegible] a small book case which held the books most [illegible] opened the door and over the back of [illegible] ing in the opposite direction she could command a view of the driveway and the gates which opened on Beacon Street. It became more and more her habit to sit here looking out at these gates. She could see [illegible] and through the charming country roads and landscapes. It [illegible] had

hold, the officers of The Mother Church, who waited upon her for that contact of mind which should hold their course true in the voyage of experience which devolved upon each.

It was in the days toward the end of her earthly pilgrimage that Mrs. Eddy grew accustomed to sit after her evening meal with chair turned toward the vista before her home. She looked long at the drive, watching for the light to come in the electric globes on either side of the iron gate. She would sit here far into the twilight and evening until the stars twinkled in the night sky above the lights at the gate. So she would often in silence commune with the thoughts which filled her consciousness, sometimes reaching out her hand to the tiny electric light which rested on her desk and pressing its button illuminate a page of her Bible or "Science and Health."

On the first day of December, she declared her wish to take her usual drive and thus planned to be her last drive. It was Thursday, a pleasant day, and as the bright [illegible] of noon waned [illegible] the [illegible] of the evergreens [illegible] Mr. [illegible] and Mrs. Sargent were present. Mrs. Eddy [illegible] and were conscious of the [illegible] with which the [illegible] [illegible] [illegible]

In the *New York Herald* for December 5, the unusual experience of the medical examiner is described in these words:

The request to Dr. West that he go to the magnificent home of Mrs. Eddy in Chestnut Hill and view the body with the idea of granting a certificate of death was received about nine o'clock in the morning from Edward F. Woods, an alderman of Newton Centre, and Dr. West departed at once for the house in Brookline. On reaching there Dr. West was ushered at once into an upper front room in which on the bed, and clad in a heavy white robe, was the body of the Leader of the Christian Science cult. There were several persons in the room at the time, and several others were observed moving about other parts of the house by Dr. West as he entered and as he left. They were members of the Christian Science faith.

"To me it merely was the performance of a perfunctory duty," said Dr. West in comment. "Although, had I realized at the moment that I was in the presence of the body of a woman who commanded thousands for many years I might have been impressed with the importance of the official service I was just doing. What struck me most as I looked into the dead face was its extraordinary beauty. She must have been a beautiful woman, a beautiful woman and extraordinarily beautiful even in the full flower of womanhood. There were substantial traces of beauty left in the white face reposing on the pillow. Time must have laid its hand lightly on her all through the years. Wrinkles there were of course, but they were not the wrinkles that come with age, but a life fraught with the cares of a human, of an

necessary, indeed not possible, to give the information to the press before it was given to the Church. Christian Scientists, therefore, all over the world received the news from their readers' lips. The attendants at the Mother Church were informed at the morning service, elsewhere the news was given out at afternoon or evening services. In Boston the morning services were conducted as usual. There is seldom any break in the formality of the Sunday worship, and on the morning of December 4, 1910, there was none until just before the pronunciation of the benediction. Then the first reader, Judge Clifford P. Smith, paused impressively after reciting "the scientific statement of being,"[1] and the reading of its correlative scripture, I John, Chapter III, verses 1, 2, and 3, which are:

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure.

The one who had already learned [illegible] the Leader's voice [illegible] as the reader [illegible]

[illegible]

with radiant tone color, like a burst of triumphan
celestial voices. The solo had been the exultan
ing Twenty-fourth Psalm, phrases of which seem
yet to circle under the vast dome, or sink into th
hearts of the devotional hearers:

Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors.
Who shall ascend into the hill of the Lord,
Or who shall stand in his holy place?
He that hath clean hands and a pure heart.
Lift up your heads, O ye gates!

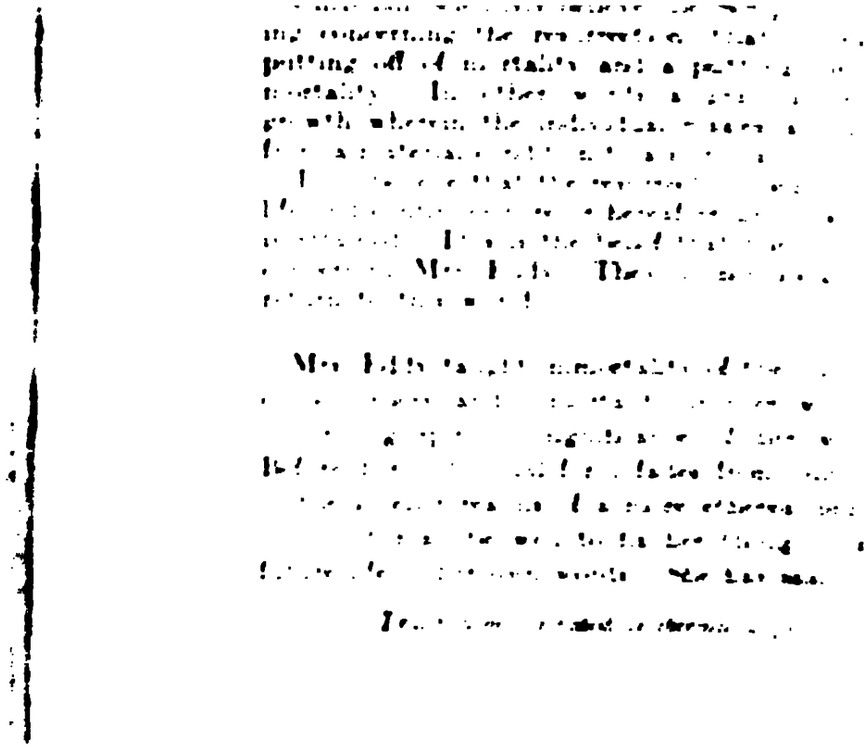
On Thursday morning, December 8, services a
interment were held at Chestnut Hill. All th
world seemed covered with white snow. It was
bright, cold day and the sun gave to the snow
a brilliance which made it appear a sacred, radiant
carpet. About fifty guests, among whom were th
members of Mrs. Eddy's family, her personal
students of Boston, the members of her household,
and the Board of Directors of the Mother Church and a few
distinguished guests and statesmen assembled at
the house of the Leader. They sat in reverent
silence about a casket before which the bearers and
officiating Christian Science readers stood. The
Reader read the Scriptural lessons from the Old
Testament and portions of the Sermon on the Mount
from the New Testament, and passages from the Christian
Science text-book, "Science and Health." Mrs. Caroline H. Pierce then read the poem
entitled "The Mother Church," and Miss Dorothy
Pierce read "Mother's Evening Prayer," and the hymn
"Mother's Prayer" was sung by a quartet. A benediction
followed the prayer, and the bearers, who were
instructed to pass the body through a doorway which was

the wonder of the life which had animated that clay irresistibly swept the consciousness of all. That life, lived for forty years in the mountains of New Hampshire, which had come out of its hill refuge with God to a strenuous active life in the world for half a century, and but yesterday laid down its burden at ninety years, had well demonstrated that its Principle was Life and Love.

The casket was placed in a tomb of steel and cement at Mt. Auburn, near Boston, where it was sealed, and guarded until the seal was inviolable. Here rest the ashes of the mortal garment of Mary Baker Eddy, near the shores of Lake Halcyon, till English poplars rearing their plumy heads above it, and here is raised a memorial which shall mark an epoch in the progress of the world.

But it is well to be reminded that in Mt. Auburn does not rest the real life and being of this great Leader. From the Atlantic to the Pacific the Press of the great cities of America lifted the voice of [illegible] and in the [illegible] of the humanities. Newspapers [illegible] the [illegible] and [illegible]

[illegible]



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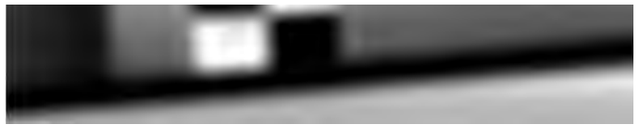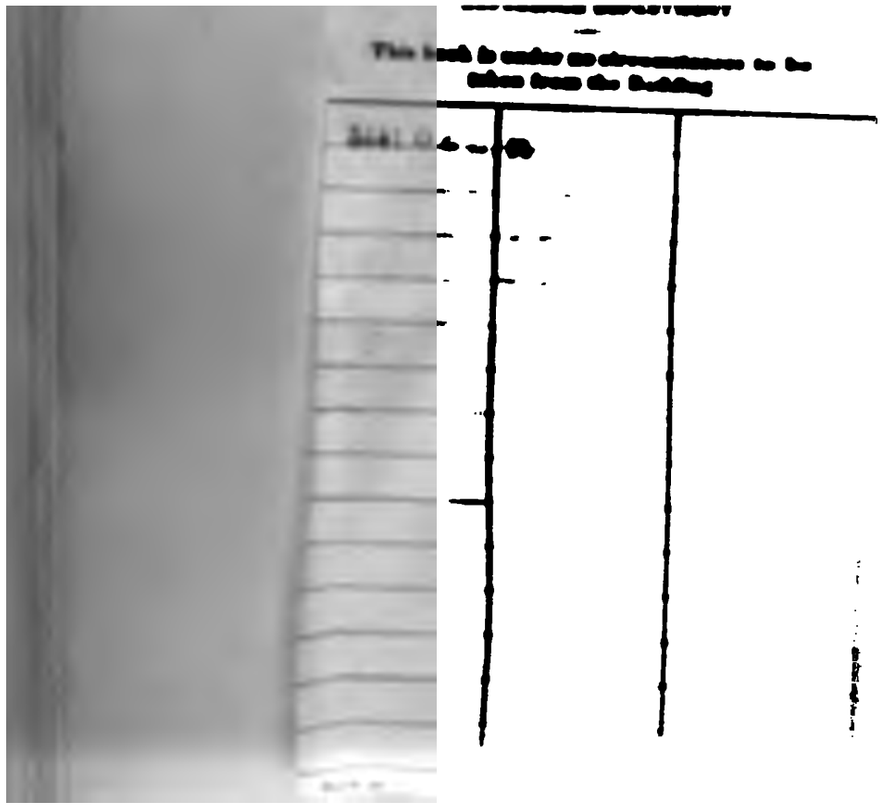
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